

ANNUAL REPORT
ON
EPIGRAPHY

FOR THE YEAR

1928 - 1929



MADRAS
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ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1928-29.

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ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1928-29

PART I.

PERSONNEL.

During the early part of the year under review, Mr. G. Venkoba Rao continued to hold the post of the Assistant Archæological Superintendent for Epigraphy and on his retirement from service from the 16th May 1928, the Senior Assistant Mr. G. V. Srinivasa Rao was in charge of the current duties of the office as directed in Government of India letter No. 1181, Education, dated the 10th May 1928, Department of Education, Health and Lands, to the Director-General of Archæology in India. By Government of India letter No. 2201, Education, dated the 26th September 1928, I was appointed Assistant Archæological Superintendent for Epigraphy on probation for two years and I took charge of the office on 5th December 1928 (vide Government of India Notification No. 236-Archy., dated the 15th May 1929).

2. I have the painful duty of recording the sudden death of Mr. Venkoba Rao soon after his retirement at Kumbakonam on 23rd February 1929. He served the Department for over thirty years and in the capacity of the Assistant Archæological Superintendent for Epigraphy, issued eight Annual Reports on South-Indian Epigraphy which contain interesting information on several aspects of South-Indian History.

TOURS OF THE ASSISTANT ARCHÆOLOGICAL SUPERINTENDENT AND HIS ESTABLISHMENT.

3. Mr. G. V. Srinivasa Rao, while holding charge of the office, went on a short tour to the Coimbatore and Salem districts from the 24th November to 3rd December 1928 and collected five inscriptions. After taking over charge, I visited parts of South Kanara, Malabar and Coimbatore districts for copying inscriptions, and my tour lasted from 21st February 1929 to 26th March 1929. On the 24th February 1929, I joined the Senior Assistant at Mangalore and visited along with him ten villages in the Udipi taluk, South Kanara district, and copied 32 inscriptions. Then I separated from him and visited eleven other villages belonging to the Karkal taluk of the same district, and Kurumbranad and Calicut taluks of the Malabar district and copied 20 more inscriptions.

4. The Senior Assistant toured for over two months from 21st January 1929 to 25th March 1929 in the South Kanara and Malabar districts and copied 40 inscriptions. The Second Assistant was on tour from 18th December 1928 to 13th February 1929 and again from 6th to 27th March 1929. He visited 16 places in the Tinnevely, Madura, Trichinopoly and Tanjore districts, and secured estampages of 208 inscriptions. The Junior Assistant for Tamil, left Madras on 20th November 1928, visited 17 villages in the Chingleput, Chittoor, North Arcot and South Arcot districts and returned to headquarters on 23rd February 1929, bringing with him copies of 227 inscriptions. The Junior Assistant for Telugu was on tour in the Kistna, Godavari and Guntur districts from 3rd to 25th March 1929. He visited three villages and copied 10 inscriptions.

WORK DONE DURING THE YEAR.

5. During the year under review, 84 villages in all were visited, 542 inscriptions copied, 22 copper-plates secured and 206 photographs taken.

Under the orders of the Director-General of Archaeology in India, conveyed in his circular No. 260-50, dated the 20th June 1928, a list of photo-negatives stored in this office corrected up to 31st March 1928 was published while the Senior Assistant was in charge of the office. Two Urdu inscriptions copied during the year were deciphered for the office by the Government Epigraphist for Moslem inscriptions. Requisitions for copies of transcripts from several scholars and private parties continued to increase during the year, and they were complied with as far as possible. Estampages of inscriptions were also made available to the public and facilities were, as usual, given to outsiders seeking help on epigraphical matters.

6. Inscriptions copied at the following places are registered in Appendix B:—

Number.	District.	Taluk.	Village.	Numbers of inscriptions.
1	Tinnevely	Srivaikuntam	Tirukkajūr	1
2	Do.	Nanguneri	Dalapatisamudram	2-12
3	Do.	Do.	Senbagaramanallūr	13-15
4	Ramnad	Tiruppattur	Sivapuri	16-69
5	Do.	Do.	Śingampunari	70
6	Do.	Sivaganga	Tiruppachchetti	71-78
7	Madura	Madura	Kunpattūr	79-82
8	Do.	Melur	Alagarkōyil	83-93
9	Do.	Palni	Balaamudram	94
10	Do.	Do.	Boduvārpatti	95-96
11	Do.	Do.	Ambilikkal	97
12	Trichinopoly	Lalgudi	Lalgudi	98-142
12a	Do.	Do.	Mummudiśōlamanāgalam	143
13	Do.	Do.	Seṇṇivaykkal	144
14	Do.	Do.	Nattamaṅgudi	145-156
15	Do.	Udaiyarpalaiyam	Gōvindaputtūr	157-194
16	Do.	Do.	Kandirāditam	195-208
17	Tanjore	Pattukkottai	Maruṅgappallam	209
18	South Arcot	Vridhachalam	Tiruvāḍatturai	210-233
19	Do.	Do.	Pennādam	234-273
20	Do.	Do.	Ariyārāvi	274
21	Do.	Do.	Gōporapuram	275
22	Do.	Tirukkoyilur	Idaiyār	276-296
23	Do.	Gingee	Devanūr	297-306
24	Chingleput	Ponneri	Tiruppalaivanam	307-377
25	Do.	Do.	Suruttapalli	378-380
26	Do.	Conjeeveram	Tirupparattikkunram	381-383
27	Madras	Madras	Nungambakkam	384-388
28	North Arcot	Arkonam	Paṇapakkam	389-390
29	Do.	Wandiwash	Ponnūr	391-418
30	Do.	Tiruvannamalai	Tiruvannamalai	419-428
31	Do.	Do.	Malamañjanūr	429
32	Chittoor	Chittoor	Velukōru	430-431
33	Do.	Do.	Vavilitōṭa	432-435
34	Salem	Tiruchengodu	Devanaṅguriōchi	436-437
35	Do.	Namakkal	Kapilamalai	438
36	Coimbatore	Palladam	Putteriōchal	439-440
37	Do.	Pollachi	Pollachi	441-443
38	Do.	Udamalpet	Kumaralingam	444-445
39	Malabar	Chirakkal	Maḍayi	446
40	Do.	Do.	Māniyūr	447-448
41	Do.	Walluvanad	Kuruvattūr	449
42	Do.	Do.	Kayiliyād	450-452
43	Do.	Kurumbranad	Kollam	453
44	Do.	Calicut	Etakkād (Puttur)	454
45	Do.	Palghat	Tiruvālattūr	455
46	Do.	Do.	Periṅgōd	456-458
47	Do.	Do.	Karippōd	459
48	South Kanara	Mangalore	Kudapu	460-463
49	Do.	Do.	Kavāru	464
50	Do.	Do.	Tiruvailu	465-466
51	Do.	Do.	Sōmēśvara	467-468
52	Do.	Do.	Kolāi	469-471
53	Do.	Do.	Baṅgrakūluru	472-473
54	Do.	Do.	Koñchadi	474
55	Do.	Do.	Ulaybettu	475
56	Do.	Do.	Aḍḍuru	476
57	Do.	Karkal	Iruvaila	477
58	Do.	Puttur	Indabōṭṭu	478
59	Do.	Do.	Belamañchi	479
60	Do.	Do.	Guruvayankeṛe	480-481
61	Do.	Do.	Ujre	482
62	Do.	Do.	Suriya	483

Num-ber.	District.	Talak.	Village.	Numbers of inscriptions.
63	South Kanara ..	Udipi	Brahmāvara	484-485
64	Do. ..	Do.	Obantaru	486
65	Do. ..	Do.	Uppūru	487-489
66	Do. ..	Do.	Nilavara	490-499
67	Do. ..	Do.	Puttige	500-501
68	Do. ..	Do.	Perduru	502-503
69	Do. ..	Do.	Kōte	504-510
70	Do. ..	Do.	Gijiyara	511
71	Do. ..	Do.	Maṇḍu	512-513
72	Do. ..	Do.	Saligrām	514-515
73	Do. ..	Karkal	Maṇṭraḍi	516
74	Do. ..	Do.	Dareguḍde	517-518
75	Do. ..	Do.	Haḍavettu	519
76	Do. ..	Do.	Nellikara	520-522
77	Do. ..	Do.	Naravi	523
78	Do. ..	Do.	Shirṭaḍi	524
79	Do. ..	Do.	Varaṅga	525-529
80	Do. ..	Do.	Koraga	530
81	Do. ..	Do.	Miyyar	531
82	Do. ..	Do.	Nallūru	532
83	West Godavari ..	Tanuku	Mallipūḍi	533-539
84	Guntur ..	Painad	Jeṭṭipalem	540-541
85	Do. ..	Repalle	Yazali	542

S. V. VISWANATHA,
*Assistant Archæological Superintendent
for Epigraphy.*

(Countersigned.)

K. V. SUBRAHMANYA AIYER,
Superintendent for Epigraphy.

APPENDIX A.

List of copper-plates examined during the year 1928-29.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal.	Remarks.
1	The Collector of Ganjam ..	..	....	..	Sanskrit in Telugu	Returned ..	Incomplete. In characters of about the 6th century A.D. Relates to the foundation of an <i>agradhara</i> called Ningondi-agrahara in Astihonarama-grāma.
2	Mr. B. R. Vyasarayachar, B.A., B.L., Advocate, Mangalore, South Kanara district.	..	....	Kali 4488, Śaka 1309, 1033935 days, Prabhava, Pausa, śu. tri- tiyā, Friday, Uttarashadhā, Ayushmad-yōga, Bālava-karāṇa, Sun in Makara.	Sanskrit in Kanna- da.	Do. ..	Records grant, after purchase, of lands in several specified villages, by Madhavārya, governor of Goa, for offerings and worship to the temple of Subrahmanya at Kukke, a part of Kadaba, in Tulumandala.
3	The Subrahmanya temple at Kukke, through Mr. K. R. Achar, M.A., B.L., Advocate, Mangalore.	Vijayana- gara.	Pratapa Bukka-Maharaya, son of Vira-Harihara Raya.	Śaka 1329, Vyaya, Chaitra, śu. 1.	Kannada in Nagari	Dp. ..	Records grant of taxes for offerings to the temple at Kukke, while Bavappa-Vodeya of Gove was governing Maṅgalūra-rājya under the orders of the king.
4	Do.	..	....	Śaka 1603, Dundu- bhi, Margasira, śu. 15.	Kannada ..	Do. ..	Registers a grant of land at Kudiginahalli <i>alias</i> Venkatapura by Venkatadri-Nayaka, son of Krishnappa-Nayaka and grandson of Venkatappa-Nayaka of Belūr, to a certain Tippaiya, for offerings, etc., to the temple of Subrahmanya at Kukke.
5	Do	Vijayana- gara	Śrīraṅgarayadeva-Maharaya, 'ruling from Ghanagiri.'	Śaka 1631, (mistake for 1621), Baha- dhanya, Āsvija, śu. 15.	Do. ..	Do. ..	Registers gift of the village of Subbarayapura in Magadī-sime to the temple of Subrahmanya for daily offerings, worship and lamps, by Mummadi Dodda-Virappa-Gauda, son of Mummadi Kempe-Gauda and grandson of Immaḍi Kempe-Gauda of the Saddāsiva-gōtra, the lord of Elahanka-nadu. This gift is said to have been made by the donor in gratitude for the birth of a son to him called Kempe-Vira-Gauda.
6	Do.	Mysore ..	Devaraja-Mahipala, son of Devaraja-Vodeya, 'ruling from Śrīraṅgapattana.'	Śaka 1587 (expired), Viśvavasu, Pushya, śu. 3, Friday, Makara- saṅkrānti.	Do. ..	Do. ..	Gift of 3 villages, one belonging to the Śrīraṅgapattana division and the other two to Hasana, by a certain Dhanōjayya, son of Śivuja and grandson of Nanaja of Lambakarna-gōtra and the Āśvalāyana-sūtra, for the celebration of the car-festival in the temple of Subrahmanya and for the maintenance of an <i>anna-satra</i> .
7	Do.	..	....	Śaka 1595, Pramadī, Margasira, śu. 15, Saturday.	Do. ..	Do. ..	Records that Śaṅkaradevi-Ballalati of Kolhimogaru received 8 <i>Ikkēri-gadyāṇas</i> (12 <i>varāḥas</i>) from Gōpālayya and agreed to burn a perpetual lamp in the temple of Subrahmanya at Kukke. She also undertook to supply rice for daily offerings to the deity with the interest on another sum of 8 <i>gadyāṇa</i> endowed by one Krishnaya, a relation of Gōpālayya.
8	Do.	Vijayana- gara.	Śrīraṅgarayadeva-Maharaya, 'ruling from Velapuri (Velur)'.	Śaka 1583, Viśva- vasu, Chaitra, śu. 1.	Do. ..	Do. ..	Refers to Araviti Raṅgapparajayya and Gōpālarajayya of Sōmavarmā, the grandfather and father respectively of the king. Records, that on behalf of the king Raghu-Nayaka, son of Narasappa and grandson of Rāyasam Tirumalayya granted the village of Kōgaravalli in Belūrasthala for the feeding to be conducted in the temple of Subrahmanya.
9	Do.	Mysore ..	Devaraja-Mahipala, 'ruling from Śrīraṅgapattana'.	Śaka 1587 (expired), Pushya, Viśvavasu, śu. 3, Friday, Makara-saṅkrānti.	Do. ..	Do. ..	This is a copy of C.P. No. 6, above, where, however, the name of the king's grandfather Chamarāja-Vodeya does not occur.

10	Do.	Do.	Do.	Do.	Do.	Do.	Another copy of Nos. 6 and 9 above.
11	Do.	Vijayana-gara.	Śrīraṅgarāyadeva-Mahārāja, 'ruling from Vēlapuri (Vēlur)'.	Śaka 1588, Viśvā-vasu, Chaitra, śu. 1.	Do.	Do.	Mentions the father and grandfather of the king, namely, Gōpāla and Aravīti Rāmaraju-Raṅgaparaju. Records the grant by the king of the villages—Hale-Beluru in Malali-Hōbali and Dodasagara, a part of Bayikēri in Keppetū-nādu of Belarusthala, and a field in Kōḡaḡavalli in Keppetū-nādu, for offerings to the temple of Subrahmanya and for feeding (pilgrims). Gives the genealogy of the king. Records that at the request of Vardhamāna-Bhaṭṭaraka of Sarasvatigachchha, Balatkara-gaṇa and Mūla-saṅgha, the king granted the village of Varāṅga as <i>sarvaśāntya</i> , for worship and offerings to the image of Nēminatha in the village, and for feeding ascetics.
12	The President, District Temple Committee, Udipi, South Kanara district.	Do.	Devarāja-Maharāja	Śaka 1346, Kṛōḍhi, Pūshya, śu. śha-shṭhi, Wednesday, Makara-saṅkrānti.	Sanskrit and Kan-naḡa.	Do.	States that this copper-plate deed registers sale of lands at Brahmarā-Chēṭara by Išvara-Uṅga-rapalli and his brother's son Nārana, to a certain Mallapa-Setṭi, and his brother Sōvappa-Setṭi, sons of Lakṣhi-Setṭi for 150 <i>honnu</i> .
13	Do.	..	....	Baktakṣhi, Kārttika, śu. 6, Wednesday.	Kannaḡa	Do.	Refers to Mallapa-Vodeya of Honnāura, as governing Barakuru by order of Mahāpradhana Guṇḡapa-Daṇṇayaka. Records an endowment of lands by a certain Mayama, brother of Išvarasa of Kōḡūru, for the maintenance of a feeding-shoultry attached to the temple of Sōmayadeva. The land was left in charge of five persons.
14	Do.	Vijayana-gara.	Harihara-Maharāja	Śaka 1312, Vibhava, Bhādrapada, ba. 10, Thursday.	Do.	Do.	Refers to an agreement arrived at by some families of <i>Setṭikāras</i> .
15	Do.	..	....	Hēbālama (Hēvil-ambi), Vesage 23, Thursday.	Do.	Do.	Registers a partition of some lands among Dēyaksha, Tammi-Setṭi and Tuluvamba, who were the sisters' sons of Tammi-Setṭi, Nārana-Setṭi and Madhava-Setṭi of Hōṅghalli. The deed was executed in the presence of Mahāpradhana Male (Mallaya?)—Daṇṇayaka and Gōpāna, the <i>adhikāri</i> of the village.
16	Do.	..	..	Śaka 1275, Nandana, Mārgaśīra, śu. 2, Saturday.	Do.	Do.	Records a <i>sarvaśāntya</i> grant, made by the king, of the village Maṅṅakali near the Kōṭinatha temple at Kuḡuka to the north of Barahakanyapura, to the Brahman Viśṇu-śarma, son of Śrīdhara and grandson of Viśṇu yajvan.
17	Mr. Santarajadhikari, agent of the Varāṅga-Maṭha at Varāṅga, Karkal taluk, same district.	Vijayana-gara.	Devarāja	Śaka 1351, Saumya, Bhādrapada, lunar eclipse, Vṛiddhi-yōga.	Sanskrit in Nagaṛi	Do.	Appears to be spurious. Records the repairs to the temple of Subrahmanya on the Kapilamalai made by a certain <i>Paḷḷuva</i> named Perumal-Tambirān, and the grant to him of the village Kuṛiobohi with certain other rights, by Allāḷa-Iḷaiya-Nayaka in the time of Tippu-Sultān.
18	The Pañchama residents of Kapilakurichohi, through the Talsildar of Namakkal, Salem district.	..	..	Kali 4705 (mistake for Kali 4720 P), Kālayukti.	Tamil	Do.	Published in the <i>Journal of the Andhra Historical Research Society</i> , Vol. II, pages 185 ff. and the <i>Bhārati</i> , Vol. V, pages 111 ff.
19	The Collector of Ganjam	Eastern Gaṇḡa.	Śrīmām Nandavarman, son of Anantavarman.	Samvatsara 221, Āśvādha, pañchami.	Sanskrit in Telugu	Do.	Gives the genealogy of the king. Records an order of the king issued from Alatalaṅghapurakōṭa granting the village Nivinagrāma in Khidīṅḡabāra-vishaya, a sub-division of Kōṅḡōḡa-maṇḡala, to a Brahman of the Bhaṭṭa-Vaḡochha-gōṭra, Kanthuka-śākha Pañcharishi-pravara and Chhanda-charana.
20	Do.	Śailōḡbhava	Dharmarājadeva	Sam. 9, Vaiśākha, prathama-paksha, dvitīya.	Sanskrit in Nagaṛi	Do.	Records a sale of two fields by Kaṇḡan-Tēvan and his brothers, to the temple of Sōṛṇiyinikkarai-Bhagavati.
21	From Rama Pisharoti, Esq., M.A., Principal, Sanskrit College, Tripunittura, Cochin.	..	....	Kollam 763, Makara.	Malayalam in Vaṭṭeḷutta.	Do.	Records the mortgage of 2 fields belonging to a certain Tattāṅṅa-Suvaran and his brothers to the temple of Sōṛṇiyinikkarai-Bhagavati for 85½ <i>asheḡu</i> borrowed by them from the latter.
22	Do.	..	....	Kollam 789, Mithuna.	Do.	Do.	

APPENDIX B.

Stone inscriptions copied in 1928-29.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TINNEVELLY DISTRICT.						
SRIVAİKUNTAM TALUK.						
1	Tirukkālur. —On a slab set up at the bridge near the village.	..	....	Kollam 922, Prabhaṇa, [A]ni 11, [Wednesday], Anusham, trayōḍaṣi.	Tamil	.. States that the [Kūlai]vaykkal of Tirukkōlur, the sluices to it and other irrigation works, were completed in the year.
NANGONERI TALUK.						
2	Dalapatisamudram. —On the north and west walls of the central shrine in the Tirunagesvara temple at the village.	Pandya	Maṇavarman <i>alias</i> Tribhuvanchakravartin Sundara-Pandyadeva, 'who was pleased to present the Chōla country'.	8th year and 239th day.	Do.	.. Begins with the introduction பூமருவிய திருமடந்தை etc. Records that at the request of the <i>Sivabrahmanas</i> and <i>Sthanapatis</i> of the temple of Tirunāṇṇesvaram at Perumbalaṇji in Naṭṭaruppōkku and of the queen Ulaga-mūlududaiyal, the king, while seated on the throne called Maṇavarāyaṇ at Madura, exempted from taxes certain lands, to provide for offerings and worship to the images of Kottādūndevan and his consort, set up in the temple by Kannaṇ-Kōvaṇ <i>alias</i> Viranarāyaṇadevan.
3	On the south wall of the same shrine.	..	....	17th year	Do.	.. Registers that the king (name not specified), while seated in his palace at Alliyūr <i>alias</i> Kēraḷakūṭasani-chaturvedimaṅgalam in Naṭṭaruppōkku, exempted from payment of taxes certain lands granted to the temples of Tirunāṇṇesvaram-Udaiyār Varaguṇa-śvaram-Udaiyār and Puravuvāri Ivaram-Udaiyār at Perumbalaṇji.
4	On the same wall .. ..	..	....	..	Do.	.. Records an order stating that <i>ulvari</i> should be given in respect of certain tax-free gifts of land made at Avār to provide for worship in the temples mentioned in No. 3 above.
5	Do. .. ..	..	....	17th year	Do.	.. Registers the order issued to the officials of the temples mentioned in No. 3 above, stating that the <i>śrīmukha</i> and <i>ulvari</i> having been issued, the lands granted may be taken possession of.
6	Do.	Pandya	Jatavarman <i>alias</i> Tribhuvanchakravartin Śrīvallabhadēva.	4th ,,	Do.	.. Commences with the introduction திருமடந்தை, etc. States that on the representation made by Maṇabharan-attu-Ayyan, one <i>vēḷu</i> of land belonging to the three temples mentioned in No. 3 above was exempted from taxes. Mentions the throne <i>Pāṇḍyarājaṇ</i> in the palace at Madurai, on which the king was seated while making the grant. On a pillar in the verandah round the shrine, is engraved a portion of a record dated in the 4th year of an unspecified king.
7	On the base of the verandah round the same shrine.	Do.	Śrīvallabhadēva .. ..	..	Do.	.. States that the king, while seated on his throne <i>Kaliṅgataraiyaṇ</i> in the palace Periyamaḷigai at Rajendrasōlapuram in Rajasingankulakkil, a subdivision of Madurōdaya valanadu, made a tax-free gift of lands to the temple of Tirunayiladupārai-udaiya-Mahadēva at Parakramapandya-chaturvedimaṅgalam in Naṭṭaruppōkku. The record was signed by Kaliṅgarāyaṇ and Aḷaiyapandya-Muvendavaḷaṇ of Semmalinadu.

8	On the wall of the south verandah	Do.	..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pandyadeva.	4th year	Do.	..	Commences with the introduction திருமகள்வளர்முலை, etc. Registers a gift of 3 mā of land by the residents of Perumbalañji to three women for enacting plays (<i>Sakkai-kuttu</i>) in the temple of Tirunagisvaram-udaiya-Nayanar, one in the month of Chittirai and another in Purattasi, every year.	
9	On the same wall	Do.	..	Do.	do.	Do.	..	Commences with the same introduction. Very much damaged. Seems to register a gift of land.	
10	On the outer east wall of the <i>mandapa</i> in front of the central shrine.	Do.	..	Do.	do.	Do.	..	Registers that the <i>Sivabrahmanas</i> of the temple of Tirunagisvaram-Udaiyar at Perumbalañji in Vaikunda-valanadu, a subdivision of Nattaruppokku, agreed to burn two twilight lamps in the temple from the money endowed by a cook of the temple. On the west wall is a fragment mentioning Tribhuvanachakravartin Konerimasilkondan.	
11	On the same wall	Do.	..	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	..	Do.	..	Incomplete. Refers to a gift made by a shepherd of Seljapuram in Kallava-nadu.	
12	On a slab lying in a field in the Paraichoheri in the same village.	Do.	..	Maranjadaiyan	35 + 6th year ..	Vattejuttu ..	..	Records that Velan-Sattan of Irampadu in Karaikkannadu erected two water-sheds, at Perumbalañji, one called Irasakkar-tannirperumbandal in the name of Irasakkar of Tirukkottaru, and the other called Munnuruvapperumbandal, and provided for burning lamps in them as well as for the maintenance of the men supplying water.
13	Senbagaramanallur. —On the south wall of the <i>mandapa</i> in front of the central shrine in the Jagannatha-Perumal temple in the village.	Travancore	..	Vira-Marttandan Siraiyay-Muttavar ..	[Kollam] 703, Purattadi 11.	Tamil	..	Refers to the appointment of Ariyan-Ulagudaipperumal-Namachandradevan as the treasury accountant of the temple of Jagannatha-Perumal at Senbagaramanallur, a village to the east of Srivaramangai in Vana-nadu.	
14	On the wall of the <i>mandapa</i> at the second entrance into the same temple.	Do.	..	Sanakaranarayana Vennumankonda Bhotalavira Ramavarman.	Kollam 720, Makara 4, ba. 2, Friday.	Do.	..	Registers a gift of land by the king to the temple of Senbagaramavinagar-Emberumai at Senbagaramanallur, for the service of Senbagaraman-sundi instituted in his name, and for the conduct of a special worship on the day of Asvati in the month of Avuni, which was the day of his birth.	
15	On the same wall	Do.	..	Ramavarman-Tiruvadi	Kollam 720, Masi 4, Friday, Uttiram	Do.	..	Refers to the appointment of Tiruvekkanathanar as a <i>swamy-kannakku</i> (accountant) of the temple.	
RAMNAD DISTRICT.									
TIRUPATTUR TALUK.									
16	Sivapuri. —On the north wall of the second <i>prakara</i> in the Svayamprakasasvara temple in the village.	Chola	..	Tribhuvanachakravartin Cholaadeva.	Kulottunga-	32nd year	Do.	..	States that Nambi-Vitankan <i>alias</i> Kulottungasola-Tayilar-Peraiyan of Seyamangalam constructed the first and second tiers of the <i>mandapa</i> of the temple of Tiruttandonpavaram-Udaiyar at Solamarttanda-chaturvedimangalam in Solapandya-valanadu, a subdivision of Rajendraasola-valanadu which was a district of Rajaraja-Pandinadu.
17	On the same wall	Pandya	..	Tribhuvanachakravartin Srivallabhadēva	9th	Do.	..	Records a gift of 50 sheep and a lamp-stand by a certain Isanadevi on behalf of her daughter, for burning a lamp in the temple of Tiruttandonpavaram-Udaiyar at Nripasekkhara-chaturvedimangalam in Keralasinga-valanadu.	
18	Do.	Do.	..	Do.	10th	Do.	..	Registers a gift of 1 mā of land, by a lady of Aruviyur named Panchan-Uyyavandal, for burning a perpetual lamp in the temple of Tiruttandonpavaram-udaiya-Paramasvamin.	
19	Do.	Do.	..	Srivallabhadēva	3rd	Do.	..	Registers a gift of 1 mā of land and a lamp-stand by a private individual, for maintaining a perpetual lamp in the temple. Near this is an incomplete record giving the boundaries of some lands.	

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	RAMNAD DISTRICT—cont. TIRUPPATTUR TALUK—cont. Sivapuri—cont.					
20	On the same wall	Chōla ..	Tribhuvanachakravartin Chōladeva.	Kulōttuṅga 47th year	Tamil ..	Registers a gift of 50 sheep and a lamp-stand for burning a lamp in the temple of Tiruttandōṇṇīśvaram-udaiya-Nayanar at Sōlamarttāṇḍa-chaturvēdimāṅgalam in Sōlapāṇḍya-valanāḍu, a subdivision of Rajendrasōla-valanāḍu, which was a district of Rajaraja-I'andinaḍu.
21	Do.	Pāṇḍya ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kulaśekharaḍeva.	5th year, Kanni, śu. tritiya, Wednesday, Anilam.	Do. ..	Records gift of land as <i>kuḍi-niṅḍa-iraiyili</i> by the assembly of Nripasēkhara-chaturvēlimāṅgalam to the temple of Tiruttandōṇṇīśvaram-udaiya-Nayanar. In the body of the record is given the date Makara, ba. 7, Saturday, Chittirai. Mentions a certain Dēvar Aryachakravartiga.
22	Do.	Do. ..	Tribhuvanachakravartin Kōṇērimēl-kondāṇ Sundara-Pāṇḍyaḍeva.	10th year, Mina, ba. saptami, Eriday, Uttirāḍam.	Do. ..	Begins with the word <i>kalvēttupadi</i> and registers an order to the <i>tāṇattār</i> of Sivapuri exempting from taxes certain lands of the temple of Tiruttandōṇṇīśvaram-udaiya-Nayanar, for the service of Parākrama-Pāṇḍya-śāṇḍi instituted in the king's name, and for festivals and repairs.
23	Do.	Chōla ..	Tribhuvanachakravartin Chōladeva.	Kulōttuṅga 21st year	Do. ..	Records that Tirukkoḍuṅṅunṇamudaiyaṇ Kēralaṇ <i>alias</i> Nishadarāyaṇ got certain lands exempted from taxes, and gave them for the service of Viramalagiyaṇ-śāṇḍi in the temple at Maṭṭiyūr <i>alias</i> Nripasēkhara-chaturvēdimāṅgalam, a <i>brahmadēya</i> in Kēraḷaśiṅga-valanāḍu.
24	Do.	Pāṇḍya ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyaḍeva.	3rd	Do. ..	Records the appointment of ten women to do service in the temple of Tiruttandōṇṇīśvaram-udaiya-Nayanar.
25	Do.	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍyaḍeva.	5th year, Rishabha 3, śu. tritiya, Monday, Pūṇarpoṣam.	Do. ..	Registers assignment of lands to dancing girls and a <i>naṭṭuṣaṇ</i> doing service in the temple.
26	Do.	Do. ..	Vira-Pāṇḍyaḍeva	1[9]th year ..	Do. ..	Relates to a gift of land and house-site to a <i>dēvaraḍiyāl</i> for doing service in the temple.
27	Do.	Do. ..	Tribhuvanachakravartin Vira-Pāṇḍyaḍeva.	12th	Do. ..	Records that Kandaṇ-Sundaravilli <i>alias</i> Tuvarapativēlan made a gift of land to the temple of Valila-Nayakar at Udiyaṇūr in Sura-naḍu. To the same temple another gift of land was made by the <i>ūvar</i> of Kuḍalūr on behalf of Kandaṇ-Tirukkoḍuṅṅunṇamudaiyaṇ, who had these lands exempted from taxes.
28	Do.	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kulaśekharaḍeva.	2 + 1st year, Kumbha, ba. daśami, Monday, Mūla.	Do. ..	States that Periya*]dēvaṇ-Maḡilṇḍan <i>alias</i> Kulaśekharaṇpichohar of Uṇṇattūr set up an image of Mūttanayinār-Periyadēvar in the second <i>prākāra</i> of the temple, and that for the money endowed by him as <i>karpūra-vilai</i> , some lands were set apart by the <i>Srīrudra-Srīmāhēśvaras</i> of the temple for offerings and worship to that image.
29	On the west wall of the same <i>prākāra</i> .	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulaśekharaḍeva.	3 + 4th year ..	Do. ..	Begins with the introduction முழுமனி கிழத்தி, etc. Registers gift of the two villages Kurichohi and Sūttierī by Kēralaṇ-Alagiyaḍevaṇ <i>alias</i> Viramalagiya-Nishadarājaṇ of Tirukkoḍuṅṅunṇam for the service of Viramalagiya-śāṇḍi instituted in his name in the temple of Tiruttandōṇṇīśvaram-udaiya-Nayanar. Mentions a measure called 'Tarunendusekharan.'
30	On the same wall	Vijaya-nagara.	Achyutadeva-Mahārāya	Vilambi, Purattadi 20.	Do. ..	Registers gift of two plots of land as <i>dēvadāna</i> by Vaṣa-vaiya-Ramappa-Nayakar, the agent of the king.

31	Do.	.. .. .	Pāṇḍya ..	Tribhuvanachakravartin dēva.	Kulaśekhara-	3 + 8th year ..	Do. ..	This is said to be a re-engraved record dated in the 17th year of Kulottunga-Chōla I beginning with the historical introduction <i>புதுமொத்த</i> , etc. It relates to a gift of land by purchase by Kēttan-Iraṇi, a merchant of Irattapādi <i>alias</i> Danmapoli to the temple of Ayirattaiñṇūruva-iśvaram-Uḍaiyār at Viḷupparaiyanallūr <i>alias</i> Alappirandanallūr, a hamlet of Sōlamattāṇḍa-ohaturvēdimangalam in Chōlapāṇḍya-vaṇaṇḍu.
32	Do.	.. .. .	Do. ..	Tribhuvanachakravartin Pāṇḍyadēva.	Vikrama-	1 + 1st year, Sīṃha 10.	Do. ..	Incomplete. States that the assembly, having met in the <i>maṇḍapa</i> of Tirukkayilayam (temple) at Nripasēkhara-ohaturvēdimangalam, made tax-free certain lands belonging to the temple of Ayirattaiñṇūruva-iśvaram-Uḍaiyār at Viḷupparaiyanallūr.
33	Do.	.. .. .	Vijayanagara	Achyutarāya-Mahārāya .. .. .	.. .. .	Khara, Paṇḍuṇi 25	Do. ..	Records that Vaśavappa-Rāmappa-Nāyaka gave as <i>dēvadāna</i> to the temple of Tāṇḍonṇiśvaram-Uḍaiyār the village of Kāṇṇamaṅgalam for the merit of Chinnappa-Nāyaka, the <i>vaśal-kariyam</i> of the king.
34	Do.	.. .. .	Pāṇḍya ..	Tribhuvanachakravartin dēva.	Vira-Pāṇḍya-	11th year, Tula 26, sa tritiya, Thurs- day, Aṇṇam.	Do. ..	Registers a gift of gold by Kuṇṇaṇḍar Poṇmarilōṇṇi-Kaṇavadi <i>alias</i> Tiruvambalapperumāl, the headman of Viḷaṇḍuḍi, for offerings and worship to the deities of Tiruvambaliśvaram-uḍaiya-Nāyanar, Poṇṇaṇaiyār and Kuṇṇaṇḍar, which he had consecrated in the south-west corner of the second <i>prākāra</i> of the temple.
35	Do.	.. .. .	Chōla ..	Tribhuvanachakravartin Chōladēva.	Kulōttunga-	12th year	Do. ..	Registers a gift of tax-free land by Rajendraśōḷaṇ-Keraḷaṇ <i>alias</i> Nishadarajaṇ to the temple of Tiruttāṇḍonṇiśvaram-Uḍaiyār at Sōlamattāṇḍa-ohaturvēdimangalam, a <i>brahmadēya</i> in Sōlapāṇḍya-vaṇaṇḍu.
36	On the west and south walls of the same <i>prākāra</i>.	.. .. .	Nayaka ..	[Nāgama]-Nayaka .. .. .	.. .. .	Śaka 1422, Raudri, Dakṣiṇāyana, Mārgaḷi 25, [Āyilyam], paurṇami, Thurs- day.	Do. ..	States that Tipparesa-Uḍaiyār, son of Madarasa-Uḍaiyār of Siṅgaṇamudram, the agent of Nāgama-Nāyaka in Pirāṇmalai-śīrmai, gave Siṅgampunari as an <i>amaranāyakam</i> to Eppuli-Nāyaka, who gave Sattieri in Siṅgampunari as a <i>jeṭta</i> to his subordinate Vannagiri-Nayakka-Narasayya. The latter made a gift of 1 mā of this land for offerings to Tiruttāṇḍonṇiśvaram-Uḍaiyār.
37	On the south wall of the same <i>prākāra</i>.	.. .. .	Pāṇḍya ..	Tribhuvanachakravartin Śrīvallabhadeva	.. .. .	18th year	Do. ..	Registers a gift of land by purchase by Arumūṇaikaṇḍar, to the temple of Pillaiyār-Deśināyakar at Aruviyūr <i>alias</i> Deśi-Uyyavanda-paṭṭanam in Keraḷasiṅga-vaṇaṇḍu, a subdivision of Paṇḍi-maṇḍalam.
38	On the same wall .. .. .	.. .. .	Do. ..	Do.	.. .. .	20th „	Do. ..	Registers another gift of land (by the same donor) to the same temple. This land was purchased from Paṇḍaṇḍi-Vēḷaṇ Uyyaṇiṇṇaḍuvan of Śira-nāḍu.
39	Do. .. .. .	.. .. .	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Śrīvallabhadeva.	.. .. .	18th year, Chittirai	Do. ..	Begins with the introduction <i>சுருமடந்தையுட</i> , etc. Records that Seyyamaṅgalam having been constituted into an <i>agaram</i> called Ambalattāḍi-ohaturvēdimangalam and given as a <i>brahmadēya</i> to twenty Brahmans, 1 <i>tiramam</i> on each mā of cultivated land was authorised to be collected from them and credited to the treasury of Taranēndusēkharar, by Kuṇḍan-Sūttan <i>alias</i> Tavarāpativēḷaṇ for the merit of Sūttan-Kaṇḍan <i>alias</i> Tavarāpativēḷaṇ. The record was engraved by Sūttan-Pagaiveṇṇa-kaṇḍan Tavarāpativēḷaṇ.
40	Do. .. .. .	.. .. .	Do. ..	Tribhuvanachakravartin dēva.	Kulaśekhara-	10 + 7th year ..	Do. ..	Registers a gift of land in Aruviyūr by Alagiaperumāl-Sōkkan <i>alias</i> Tavarāpativēḷaṇ of Eripadamallūr in Paṇḍi maṇḍalam to Nityakalyāṇa-Bhaṭṭa of Ambalattāḍi-ohaturvēdimangalam who had to pay 1 <i>tiramam</i> per mā to the temple of Tiruttāṇḍonṇiśvaram-uḍaiya-Nāyanar, and 3 <i>kalam</i> of paddy to Adiyamaḷaḷiśvaram-uḍaiya-Nāyanar.
41	Do. .. .. .	.. .. .	Do. ..	Tribhuvanachakravartin Śrīvallabhadeva	.. .. .	21st „	Do. ..	Registers a gift of land by purchase by Tiruochiṇṇambalam-uḍaiyār-Tiruvēṇkaḍattalvaṇ of Maradūr, a merchant of Aruviyūr <i>alias</i> Deśi-Uyyavanda-paṭṭanam to the temple of Tiruttāṇḍonṇiśvaram-Uḍaiyār.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
RAMNAD DISTRICT—cont.						
TRUPPATUR TALUK—cont.						
Sivapuri—cont.						
42	On the same wall	Pandya ..	Tribhuvanachakravartin Śrīvallabhadēva	21st year	Tamil	Registers a gift of tax-free land by Rajendrasōlan-Keralan Nishadarajan <i>alias</i> Alalasundarapperumal also called Tappilavachakan to the same temple.
43	Do.	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Śrīvallabhadēva.	6th „	Do.	Begins with the introduction திருமடந்தையம், etc. Registers a gift of land by purchase by Tilliainayakan-Tarupendusekharan, a merchant of Aruviyūr <i>alias</i> Nānā-deśi-perunderu, for offerings to the temple of Abhimuk-tisvaram-udaiya-Mahadēva at Nripasekharachaturvedi-maṅgalam. The land was made tax-free by payment of a lump sum.
44	Do.	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Parakrama-Pandyadēva.	4th „	Do.	Begins with the introduction திருமடஞ் புணர், etc. Registers a sale of land by Ulochchan Maṇan-Korran to the temple of Tiruttandoppisvaram-Udaiyar.
45	Do.	Do. ..	Do. do.	9th „	Do.	Begins with the same introduction. Records that Maṇabharana-Udaiyapalan, the headman of Śaralūr and a merchant of Aruviyūr, made a gift of the taxes on Viḷupparaiyanallūr <i>alias</i> Alappirandanallūr as <i>kayyalip-puram</i> to the temple of Tuvarapatīsvaram-Udaiyar in that village on behalf of Karupākaran-Nembikkadiyan, and for offerings to the images of Kūttadundēvar and Pirattiyaṛ set up by him in that temple.
46	Do.	Setupati ..	Muttu - Vijaya-Raghunatha - Tirumalai-Setupati.	Śaka 1590, 1 Kīlaka, Āvani 28.	Do.	Registers gift of the village of Śāttanūr by the king to the temple of Tandoppisvaram-Udaiyar at Sivapuri in Veḷkalarāmanilai <i>alias</i> Virapaṇḍiyanallūr-Ambalattadi-chaturvedimaṅgalam in Keralasinga-vaṇanadu.
47	Do.	Chōla ..	Tribhuvanachakravartin Vikrama-Chōladēva.	7th year	Do.	States that Sundan-Gaṅgaikondan <i>alias</i> Tuvarapativelaṅ promised to give some land as <i>udirappatti</i> (to the dependents of those swordsmen (<i>rāḷilār</i>) who died fighting on the field.
48	Do.	Pandya ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadēva.	9th year, Āni 30 ..	Do.	Registers a gift of land in Venśattāṅgudi <i>alias</i> Narpattēn-payiranallūr, by Iravaḷar-Paśupati of the Melai-Ponnam-balaṅgaṭṭin-tirumaḍam at Tirupparaṅguniṁ for offerings, worship and other requirements of Paśupati-svaram-udaiya-Nāyanār, consecrated by him in the temple of Tiruttandoppisvaram-Udaiyar. Mentions the measuring rod 'Arulniti.' The donor is stated to have belonged to Rakshadhya-santāna and Goḷagi-vamśa.
49	Do.	Do. ..	Tribhuvanachakravartin Śrīvallabhadēva	26 + 1st year ..	Do.	Incomplete. States that Udaiyaṇḍal, a Brahman lady of Sivapuri, purchased the field called Sikkāṇḍi-vaśakkal for the temple.
50	Do.	Do. ..	Tribhuvanachakravartin Parakrama-Pandyadēva.	8th „	Do.	Incomplete. Registers a gift of land (by purchase) by Alagiyanayakan-Uyyavandan of Kovalūr, a merchant of Aruviyūr, for feeding persons on special days in the Alagiyanayakan-Uyyavandan-tirumaḍam.
51	Do.	Do. ..	Do. do.	5th „	Do.	Registers gift of sheep and a lamp-stand by a Brahman lady of Sivapuri, for burning a perpetual lamp in the temple of Tiruttandoppisvaram-Udaiyar.

52	Do.	Do.	Jatavaraman <i>alias</i> Tribhuvanachakravartin Śrivalabhadeva.	15th	Do.	Begins with the introduction இராமநாதையம், etc. Registers gift of land by purchase by Arasumadajai-Kuttan <i>alias</i> Sivakarunelayan, a merchant of Manigrām guild at Kōdumbalur, for offerings to the god Tiruttandonnī-Mahadeva.
53	Do.	Do.	Tribhuvanachakravartin Kulasekhara-deva.	5th	Do.	Registers gift of two lamps by Śevveti-arasan <i>alias</i> Por-kōyil-kon of Sivapuri to the temple of Tiruttandonnīsvaram-Udaiyar and Rudrakōṭīsvaram-Udaiyar.
54	Do.	Chōla	Rajakēsarivarman <i>alias</i> Tribhuvanachakravartin Kulottunga-Chōladeva.	42nd year and 182nd day.	Do.	Begins with the introduction புகழ்பாது விளக்க, etc. Records remission by the assembly of Sōlamarttandachaturvēdimangalam of the taxes due on certain temple lands. The assembly is said to have met in the temple of Ayyan-Muppanai-Udaiyar.
55	On the east wall of the same <i>prākāra</i> .	Do.	Tribhuvanachakravartin Vikrama-Chōladeva.	3rd year	Do.	Records a political compact between Rajendrasōlan <i>alias</i> Nishadarayan and Kandan-Sundarattōlan <i>alias</i> Turvarāpativelān.
56	Do.	Pāṇḍya	Tribhuvanachakravartin Śrivalabhadeva	24th	Do.	Registers a gift of land (by purchase) and a house, by Alagiyamanavālan-Udaiyanambi <i>alias</i> Alakaman of Tirunallūr, a merchant of Aruviyūr <i>alias</i> Deśi-Ūyyavanda-pattanam to the Alagiyamanavālan-maṭha at Sivapuri.
57	On the north wall of the first <i>prākāra</i> .	Do.	Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	11 + 1st	Do.	Registers a gift of land by Uttarapati-Tuvarāpativelān <i>alias</i> Dikkelaṁvenṇān-Alagaperumal for special offerings etc., to the temple of Tiruttandonnīsvaram-Udaiyar at Nripasekhara-chaturvēdimangalam on the day of Svati, which was his natal star.
58	On the same wall	Do.	Maṇavarman Tribhuvanachakravartin Vikrama-Pāṇḍyadeva.	5th year, Rishabha 14.	Do.	Records that some temple land had been assigned as <i>kudiniṅgā-dēvadānam</i> to Tapasi Alagan-Kandan <i>alias</i> Periyatirukkuttappillai of Sivapuri, for having paid the money required to clear certain debts of the temple.
59	On the west wall of the same <i>prākāra</i>.	. . . . .	Tribhuvanachakravartin Kōṇērimēl-konḍan.	13 + 14th year, or 13th year and 5279th day.	Do.	Records an order of the king to the assembly of Ambalat-tadi-chaturvēdimangalam, issued on the representation of Tennavarayan, confirming the payment of <i>antarāyam</i> at 1 <i>śrāmam</i> per mā to the temple at Maṭṭiyūr <i>alias</i> Nripasekhara-chaturvēdimangalam, on the lands endowed by Kandan-Sundarattōlan <i>alias</i> Tuvarāpativelān.
60	On the same wall . . . . .	. . . . .	Do.	13 + 15th year or 13th year and 5535th day.	Do.	States that on the representation of Tennavarayan, the lands specified in No. 40 above were ordered to be enjoyed by Nityakalyāna-Bhaṭṭan of Aranippuram as before.
61	On a slab in the pavement of the west verandah of the same <i>prākāra</i>.	. . . . .	. . . . .	. . . . .	Do.	States that the <i>mandapa</i> was the gift of Dēvan-Alagaperumal <i>alias</i> Pallavarayan of Kōdumalur.
62	On the south wall of the same <i>prākāra</i> .	Pāṇḍya	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	2[4]th year, Kanni 14, Śu. daśami, Uttirādāṁ, Friday.	Do.	Damaged. Appears to relate to some transaction connected with the lands of the temple of Tiruttandonnīsvaram-Udaiyar.
63	On the same wall	Do.	Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	3rd year, Dhanus 17.	Do.	Registers the <i>dēvadāna</i> lands endowed to and purchased by the temple of Abhimuktīsvaram-udaiya-Nayanar at Nripasekhara-chaturvēdimangalam in the 24th year of Kulottunga-Chōladeva, in the 15th and 23+1st years of Śrivalabhadeva, in the 3rd + 4th and 13th + 8th years of Kulasekharadeva, and in the 3rd year Sandara-Pāṇḍyadeva. These were now engraved in compliance with the royal order received by the <i>taṇattār</i> of the temple of Tiruttandonnīsvaram-Udaiyar.
64	Do.	Do.	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	. . . . . 2, Śu. chaturthi, Saturday, Uttirattadi.	Do.	Incomplete. Mentions Karuṅḷattār in Kēralasīngavalanadu.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
RAMNAD DISTRICT— <i>cont.</i> TIRUPPATTUR TALUK— <i>cont.</i> Sivapuri— <i>cont.</i>						
65	On the wall of the Dakṣiṇāmūrti shrine in the same <i>prākāra</i> .	Chōla ..	Kulottuṅga-Chōladeva	42nd year ..	Tamil ..	Records that Kandan-Maṅgalattēvan <i>alias</i> Tuvarapativēlan vowed to remain faithful to Sundarattōlan-Kandan <i>alias</i> Rājendrasōla-Tuvarapativēlan.
66	On the belt of the in the same <i>prākāra</i> .	Pāṇḍya ..	Tribhuvanachakravartin Śrīvallabhadēva	8th ,, ..	Do. ..	Registers a gift of land, free of taxes, by Danadan-Pagai-venṇakandan-Tuvarapativēlan to the temple of Tiruttandōṇṇisvaram-Udaiyar.
67	On the inside of the outer wall of the south <i>prākāra</i> .	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to present the Chōla country'.	11th + 1st ,, ..	Do. ..	Records that the <i>Sivabrahmanas</i> of the temple of Tiruttandōṇṇisvaramudaiya-Nayanar received money from Tiraimūrudaiyan Sūryadevan-Udaiyadevan of Aruviyūr <i>alias</i> Kulasekharapattanam and agreed to provide for offerings to the image of Motta-Pillaiyar set up by the donor in the second <i>prākāra</i> of the temple. Mentions the measure called <i>Seṅkaiyarkannār</i> .
68	On the inner wall of the <i>gōpura</i> of the same temple.	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries'.	33rd year, Mina, ha. ashtami, Friday, Mula.	Do. ..	Registers sale of land by the sons of Devan-Vēlan <i>alias</i> Virabhadradeva to the temple of Tiruttandōṇṇisvaram-Udaiyar. Reference is made to the gift mentioned in No. 48 above.
69	Round the base of the west and south walls of the Dharmasamvardhani-Amman shrine in the same temple.	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍyadeva.	3rd year, Kumbha 6, su. trayodasi, Monday, Puṇar-pūṣam.	Do. ..	Registers a gift of land by Śekkappillai and his brother Kuṇṇandar to the stone shrine of the goddess Tirukkamak-kōttattu-Nachohiyar, which their father Uyyanipraduvar had constructed in the temple, with the stipulation that they should themselves cultivate the lands, and pay <i>mēlvāram</i> to the temple.
70	Singampunari. —On a slab set up in front of the Śevakap-perumāl (Ayyanar) temple in the village.	..	....	Śaka 1722, Raudri, Tai 13.	Do. ..	Registers a gift of land by Marndu-Pāṇḍya, the agent of Araṣunillaiyitta Vijaya-Raghunatha-Periyandaiyar to Śevakan-Ambalakāran, for maintaining a <i>maṭha</i> near the tank in front of the Śevakapperumāl temple at Singampunari in Vēlkūlaramanilai <i>alias</i> Vira-Pāṇḍyanallor in Keralasinga-vaṇaṇadu.
SIVAGANGA TALUK.						
71	Tiruppachchetti. —On the north wall of the central shrine in the Perumāl temple in the village.	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pāṇḍyadeva.	4th year and 84th day.	Do. ..	Registers that the king, while seated on the throne called Kālīṅgarayan in his palace at Madura, exempted from payment of taxes the lands endowed for conducting a service instituted by a Kannadiga Brahman named Chandra-Bhattan-Vitṭhanan in the temple of Malai-maṇḍala-vinnagar-Ālvar at Tiruppachchorri in Madurodaya-vaṇaṇadu.
72	On the north wall of the central shrine in the Sundarēsvara temple in the same village.	Vijayanagara	....	Śaka 1472, Sadharana, Makara-saṅkranta[na].	Do. ..	States that lands in Tiruppachchetti <i>alias</i> Sadaśivadevarayapuram were granted by Ramaraja-Vitṭhaladeva-Maharaya to Sarvēśvara-Gurukkal and others, with the stipulation that the latter should not collect taxes on pilgrims visiting the Lakshmana-tirtha at Rāmeśvaram.
73	On the same wall .. .. .	..	....	..	Do. ..	In modern characters. States that six mā of land was given as <i>sarvamānya</i> to the <i>gurukkal</i> Ramanāthar-Perambalanambi.
74	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Pāṇḍya ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	11th + 1st year ..	Do. ..	Built in and damaged. Appears to relate to an exemption from taxes granted on certain lands belonging to Tiruppachchorri-Udaiyar, Tiravekkata-vinnagar-Ālvar, Ayyanar-Kulirkavudaiyar, Tatiśvaram-Udaiyar and Pidiariyar.

75	On the south wall of the same <i>maṇḍapa</i> .	Do.	Jaṭavarman <i>alias</i> Tribhuvanaachakravartin Śrivalabbadeva.	..	Do.	..	Fragment. Contains a portion of the historical introduction <i>இருமடந்தையும்</i> , etc. Seems to record an endowment of land made for (the maintenance of ?) Vedic students at Tirupparehcorri.
76	On the same wall	Do.	Maṇavarman <i>alias</i> Tribhuvanaachakravartin Vikrama-Pāṇḍyadeva.	7 + 1st year ..	Do.	..	Fragment. Contains a portion of the historical introduction of the king. Appears to register a gift of lamp.
77	Do.	Do.	Sundara-Pāṇḍyadeva, 'who was pleased to perform the anointment of victors.'	15th year, Kaṇṇi 15, śu. pañcama, Thursday, Viśākha.	Do.	..	Beginning is built in. Appears to register a gift of land made to the temple.
78	On the two door-jamba of the southern entrance into the same <i>maṇḍapa</i> .	Pāṇḍya	Jaṭavarman <i>alias</i> Tribhuvanaachakravartin Kulasekharaḍeva.	13 + 6th year, or 13th year and 2140th day.	Do.	..	Begins with the introduction <i>பூவின் கிழக்கி</i> , etc. States that the village of Tirupparehcorri having become depopulated, forty families of Brahmans were made to settle in the village, with lands assigned to them for their livelihood.
MADURA DISTRICT.							
MADURA TALUK.							
79	Kunnattur —On the south wall of the <i>maṇḍapa</i> in front of the Saptamātri-cave on the Nilakanthaśvāmi hill near the village.	Do.	Sundara-Pāṇḍyadeva, 'who was pleased to take the Chōla country.'	4th year ..	Do.	..	States that a breach (in a tank ?) between Iluppaimadai and Sappaimalai was closed by Kandan-Kōḍai <i>alias</i> Alagiyaṛama-Pallavaraiyaṇ of Vaṇṇalaichcheri in Malai-maṇḍalam.
80	On the same wall	Do.	Jaṭavarman <i>alias</i> Tribhuvanaachakravartin Kulasekharaḍeva.	13th year, Āṇi 19, śu. trayodaśi, Tuesday, Mūlām.	Do.	..	Begins with the introduction <i>பூவின் கிழக்கி</i> , etc. Incomplete. Mentions Kaḷavaḷi-Naḍaivaṇ.
81	Do.	Do.	....	..	Do.	..	Contains a portion of the historical introduction <i>பூவின் கிழக்கி</i> , etc. Appears to relate to a donation made to the temple for offerings on new-moon days.
82	Do.	Do.	Jaṭavarman <i>alias</i> Tribhuvanaachakravartin Kulasekharaḍeva.	12th year	Do.	..	Damaged and built in. Refers to a gift of land to the temple of Idaimalai-Iochehuraṁudaiya-Nayanar at Kunnattur in Paṇḍi-maṇḍalam, for offerings.
MELUR TALUK.							
83	Alagarkoyil .—On a pillar in the Ariyan-maṇḍapa near the steps leading into the inner <i>prakāra</i> of the Sundararaja temple in the village.	..	....	..	Do.	..	States that <i>paḍiyōtta-maṇḍapa</i> was built for god Alagar, by Raghavaraja, son of 'Omarasayyaṇ. A figure in worshipping posture is sculptured above this inscription.
84	On the south wall of the Meṭṭu-Krishṇa-maṇḍapa in the second <i>prakāra</i> of the same temple.	Pāṇḍya	Tribhuvanaachakravartin Sundara-Pāṇḍyadeva.	..	Grantha and Tamil.	and	Begins with the historical introduction ' <i>Samasta-jagad-adhāra</i> '. States that (this), 'Koyil-pomṁeynda-Permaḷ-tirumaṇḍapam' was erected by Sundara-Pāṇḍya.
85	On the base of the west wall of the Tayar shrine in the same temple.	..	....	..	Tamil	..	States that the line marked indicates the measure of a 'Tirumaliruñjōlaininraṇ-Mavalivaṇḍarayaṇ-mātrāṅ-gulam'.
86	On the north wall of the <i>Paḍinēṭṭu-paḍi-gōpuraṁ</i> in front of the same temple.	Vijaya-nagara.	Sadaśiva-Mahārāya	Śaka 1468, Kro-dhin, Uttarāyaṇa, Śiśira-ritu, Kumbha, śu. śkadāśi, Sunday, Pośam.	Do.	..	Registers a gift of land in Nalukōṭṭai-śirmai, a sub-division of Kulaveḷvi-naḍu, by Perrarasa (Pedaraja), son of Arikalapperiyammaraja of Uḍḍagiri, for supplying lotus-garlands, etc., to the temple of Alagar. The gift was made by the donor for the merit of his mother Vaśayamaṇ.
87	On the same wall .. .. .	..	....	Śaka 1467, Man-mattha, Śiśira-ritu, Tula, dvādaśi, Saturday, Uttirām.	Do.	..	Records gift of land in Karichecheri, a hamlet in Vaigai-karai-śirmai, made by Koṇḍu-Setṭiyār Rama-Setṭiyār, a <i>kavarai-ṣeṭṭi</i> of Vaṇaviraṇ-Madurai, to the temple of Alagar, for offerings.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	MADURA DISTRICT—cont. MELUR TALUK—cont. Alagarkoyil—cont.					
88	On the same wall	Vijaya-nagara.	Achryutadeva-Maharaya	Śaka 1451, Nandana, Uttarayana, Śaradritu, Mina, śu. prathamā, Wednesday, Aśvati, Yagadipunya-kalam.	Tamil ..	Registers gift of the village Aḍaṅgi in Kuṇṇattur-śirmai, on the northern bank of the Vaigai in Paṇḍi-maṇḍalam, by Viśvanātha-Nayaka, son of Nagama-Nayaka, the <i>ūḷiyam</i> of the king, as <i>tiruvēḍaiyāṭṭam</i> to the temple of Alagar. The gift was made for the merit (<i>dharma</i>) of Achryutadeva-Maharaya.
89	Do. .. .. .	..	....	Śaka 1630, Kīlaka, Chittirai 2.	Do. ..	Damaged. Appears to record the gift of some gardens by Raṅga-Ayyaṅgar, son of Appaiyaṅgar of Irappūr, for the supply of coconuts, plantains, etc., to the temple.
90	On the south wall of the same <i>gōpura</i> .	Vijaya-nagara.	Kṛishṇadēva-Maharaya	Śaka 1435, Śrīmukha, Dakṣiṇayana, Śaradritu, Aśvādha, śu. paurṇimā, Sunday, Uttiradam.	Do. ..	Registers gift of the two villages Samayanallūr and Sattamaṅgalam on the bank of the Vaigai in Paṇḍi-maṇḍalam, by Immaḍi-Viraya-Daṇḍēvara on behalf of Kṛishṇadēva-Mahārāya, for providing for offerings to the god Alagar during the ear-procession in the month of Aḍi.
91	On the same wall	Do.	Veṅkaṭadēva-Maharāya	Śaka 1611, Vīrodhi, Dakṣiṇayana, Varsa-ritu, Śravana, śu. 9, Mṛigaśīrsha.	Do. ..	Much damaged. Registers gift of Kavundappatti <i>alias</i> Rāmanujanallūr by the king, at the instance of Sundaratōḷudaiyaṅ-Maḍali-Vaṇadarāja, for feeding twelve <i>Śrīvaiṣṇavas</i> in the temple of Alagar.
92	Do. .. .. .	..	....	..	Do. (verse) ..	A verse in praise of god Alagar.
93	On the inner wall of the ruined Rāya-gōpuram.	Vijaya-nagara.	....	Kali 4[64]7, Śaka 1468, Parābhava, Purattāsi, paurṇami, Thursday.	Grantha and Tamil.	Gives the genealogy of the kings of the Āraṇiḍu dynasty. The end is covered up by debris and stones. Mentions Mahamaṇḍalēvara Rāmarāja-Tirumaladēva-Mahārāja, in whose time the <i>gōpura</i> was probably erected.
	PALNI TALUK.					
94	Balasamudram.—On the north wall of the Perumal temple in the village.	..	....	..	Tamil ..	Fragment. Mentions gift of land for celebrating a festival in the temple of Amarabhujāṅga-vinnagar-Emberumaṅ.
95	Boduvarpatti.—On a slab set up in front of a mosque in the village.	..	....	Rakshasa, Āṇi 5 ..	Do. ..	Damaged. Appears to refer to a grant of land at Boduvarpatti, by Tirumalai-Chinnappa-Nayakkar to Bāppu, son of Usumānu-Sayabu.
96	On a few slabs near the tank in the same village.	..	....	Taraṇa, Aḍi 14 ..	Do. ..	Fragment. Contains a few words belonging to an inscription.
97	Ambilikkal.—On a slab containing an image of Subrahmanya under a tree in the village.	..	....	Śaka 1600, Kali 4772, Pramōḍuta, Māsi 17.	Do. ..	States that the village Ambilikkal was granted as <i>sarva-mānya</i> to the temple of Kuḷandai-Vēlayudasvami, in the days of Tirumalai-Chinnappa-Nayaka.
	TRICHINOPOLY DISTRICT.					
	LALGUDI TALUK.					
98	Lalgudi.—On the south wall of the central shrine in the Saptarishīśvara temple in the village.	Chōla ..	Parakeśarivarmaṇ, 'who took Madura' ..	35th year	Do. ..	Registers gift of land by Puḡaḷaṅ-Kāmaṇ of Turaiyūr, in Paḥohil-korram, a sub-division of Vaḍagarai Māla-nādu, to the temple of Tiruttavatturai-Bhaṭṭara in Idaiyaru-nādu, for lamp and offerings.

99	On the same wall	Do. ..	Do. ..	37th year	Do. ..	Registers a gift of land by purchase by Sivagóchari-Pidaran-Desaviññan to two Brahmans, for chanting the <i>Tiruppadiyam</i> hymns thrice daily in the temple of Tiruttavatturai-Mahadeva in Idaiyárru-nañu.
100	Do.	Do.	Siddharthin, Vaigási 20.	Do. ..	States that Vaidyanátha-Manikkam, a dancing-girl of the temple, presented a <i>kolgai</i> (ornament) of 360 <i>varáñan</i> to the god.	
101	Do.	Choja ..	Parakésarivarman, ' who took Madura ' ..	32nd year	Do. ..	Registers that two Brahmans of the Kuñḍina-gótra in Anuttiramangalam who had taken some temple-lands on lease, agreed to measure to the temple of Tiruttavatturai-Perumāñadigal, 30 <i>nāñi</i> of oil for the Chittirai-vishu festival.
102	Do.	Do. ..	Parakésariverman	4th ,,	Do. ..	Registers a gift of sheep by Óyaraiañ-Ayyāñadigal of Ovaibohéri, a hamlet of Brahmapurinallūr in Mañānañu, on behalf of his father and mother for burning a lamp in the temple of Tiruttavatturai-Mahadeva.
103	Do.	Do. ..	Parakésarivarman, ' who took Madura '	31st ,,	Do. ..	Registers a gift of land by purchase from the <i>sabhā</i> of Nityavintamangalam, by a member of the ' Nittavira-sola-anukkar ' of the Ariññigai-Íśvaran (temple) at Parāntakapuram, a village in Idaiyárru-nañu, for burning a lamp in the temple of Tiruttavatturai-Íśvara-bhaññaraka.
104	Do.	Do. ..	Rajakésarivarman	3rd ,,	Do. ..	States that the endowment made by Sivagóchari-Pidaran-Desaviññan for two men to sing <i>tiruppadiyam</i> hymns in the temple having been found insufficient, he made further gifts of land and stipulated that the <i>kudivāram</i> in oil be measured to the temple, the donees receiving the <i>sevēvāram</i> share on these lands.
105	Do.	Do. ..	Parakésarivarman, ' who took Madura '	31st ,,	Do. ..	Incomplete. Appears to register a sale of land by the <i>sabhā</i> of Nityavintamangalam to Nakkan-Ādittan of Kilmandūr in Puñakkiliyūr-nañu.
106	Do.	Do. ..	Do.	37th ,,	Do. ..	Registers a gift of land by purchase by Puñalan-Kamañ of Puñaiyūr in Mañānañu, for a lamp to the temple of Íśvara-Bhaññaraka at Tirumanameñu in Idaiyárru-nañu.
107	Do.	Do. ..	Rajadhirañadeva	31st ,,	Do. ..	Commences with the introduction இங்கனோத்தரு, etc. Registers a gift of gold by a nobleman under the king named Ariyañ-Suryañ alias Rajendraśola-Tamila-daraiyañ of Uravūr in Pañaiyūr-nañu, a sub-division of Kehatriyasikhamani-vañānañu, for feeding in the <i>śālai</i> instituted by him. The details of the land purchased for this amount are also given.
108	Do.	Do. ..	Parakésarivarman, ' who took Madura ' ..	41st ,,	Do. ..	Registers a gift of land by Óña Āditta-Pidaran of Fudukudi, for a lamp to the temple of Íśvara-Bhaññara at Tiruttavatturai in Idaiyárru-nañu.
109	On the east wall of the same shrine	Do. ..	Do.	20th ,,	Do. ..	Incomplete. Mentions Kuñandai Kari-Ādittan of Pirantakapuram.
110	Do.	Do. ..	Rajakésarivarman	3rd ,,	Do. ..	Registers a gift of land by Devañ-Arumoli of Perumbaluvor in Kuñña-kūñnam, for rearing a flower-garden to the temple of Íśvara bhaññaraka at Tiruttavatturai.
111	Do.	Do. ..	Parakésarivarman	16th ,,	Do. ..	Registers gift of gold by Kokkilāñadigal, daughter of Seramanar, through Sañkaran-Kuññappolan of Futtar in Mañānañu, for maintaining lamps in the temple. The money was utilized in purchasing lands.
112	Do.	Do. ..	Rajakésarivarman alias Uñaiyar Rajadhirañadeva.	33rd ,,	Do. ..	Begins with the introduction இங்கனோத்தரு, etc. Registers a gift of land by the assembly of Idaiyárrumangalam, a <i>brahmadēya</i> in Idaiyárru-nañu, a sub-division of Pañdikulaśani-vañānañu, for offerings to the goddess Uma-Paṇmesvari in the temple of Tiruttavatturai-Uñaiyar.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT —cont. LALGUDI TALUK—cont. Lalgudi—cont.					
113	On the north wall of the same shrine.	Chōla ..	Parakēsarivarman	10th year	Tamil ..	Registers a gift of sheep by Singam-Poduvan and Kari-Narani for a lamp in the temple of Tiruttavatturai-Perumanadigal.
114	On the same wall	Do. ..	Do.	10th „	Do. ..	Registers a gift of sheep by two residents of Attuppalli-Niyamam in Eyi-nadu, for a lamp to the temple.
115	Do.	Do. ..	Do.	11th „	Do. ..	Registers a gift of sheep by a woman of Idaiyarrumangalam for a lamp to the temple.
116	Do.	Do. ..	Do.	11th „	Do. ..	Registers a gift of sheep by Tayan-Sendan of Nerukupai in Tanjavur-kurram for a lamp to the temple.
117	Do.	Do. ..	Do.	5th „	Do. ..	Registers a gift of gold by Adigal Paluvettaraiyar Kumanan-Maravan for a lamp to the temple.
118	Do.	Do. ..	Rajakēsarivarman <i>alias</i> Chakravartin Kulōttunga-Chōludēva.	24th „	Do. ..	Begins with the introduction புதுமரது விளங்க, etc. Registers gift of sheep and a lamp-stand by the officer Aykkolundu-Arikandan <i>alias</i> Rajaraja-Muttaraiyar of Kōttar, to the temple of Tiruttavatturai-Mahadeva.
119	Do.	Do. ..	Parakēsarivarman	11th „	Do. ..	Registers a gift of land by Ūran-Mari of Ayirattali in A[tt]upalli-Niyamam, a village in Eyi-nadu, by purchase from Onan-Aditta-Pidaran of Pudukkudi, for a lamp to the temple of Tiruttavatturai-Mahadeva.
120	Do. .. .. .	..	....	4th + 1st „ ..	Do. ..	Records that the <i>sabha</i> of Nallimaṅgalam agreed to maintain a lamp in the temple of Tiruttavatturai-Mahadeva, from a gift of 60 <i>kāṣu</i> made by Tēlavarindu-venra-Nandipottaraiyar.
121	Do.	Pandya ..	Marājadaiyan	4th + 9th year, Dhanus, Tuesday, Sadaiyam.	Do. ..	States that Marājadaiyan <i>alias</i> Pandyakulapati Varaguna-Maharaja, made a gift of 120 <i>kāṣu</i> from the interest on which two lamps had to be maintained in the temple of Tiruttavatturai-Mahadeva.
122	Do.	Pallava ..	Vijaya-Nripatungavikramavarman ..	2nd year	Do. ..	States that the <i>sabha</i> of Idaiyarru-nadu received a gift of gold from Pudi-Kandan of Kavirapporkattiyur, for the merit of his mother, and agreed to measure paddy for the conduct of the Chittirai-Vishu festival in the temple.
123	Do.	Chōla ..	Parakēsarivarman	4th „	Do. ..	Registers a gift of land by purchase, by Kari-Adittan of Kumarandai in Parantakapuram, for a lamp to the temple of Tiruttavatturai-Iśvarabhattacharaka.
124	Do.	Do. ..	Tribhuvanachakravartin Rajarajadeva ..	12th „	Do. ..	Registers a gift of money and a lamp-stand by Somadevan-Āludaiyan of Nāñil, a village in Siruvayil-nadu, a subdivision of Jayaśiṅgakuḷakala-vaḷanaḍu, for a lamp.
125	Do.	Do. ..	Rajakēsarivarman	27th „	Do. ..	Registers a gift of land in Nityavinittamaṅgalam, by Brahmādhiraṇ, for a lamp to the temple of Tiruttavatturai-Iśvarabhattacharaka.
126	Do.	Do. ..	Do.	9th „	Do. ..	States that the assembly of Nityavinittamaṅgalam, a <i>brahmadēya</i> in Idaiyarru-nadu, agreed to burn a lamp in the temple of Tiruttavatturai-Mahadeva in return for the gold endowed by Pavalāṣaṅganam-Uḍaiyan.
127	Do.	Do. ..	Rajakēsarivarman <i>alias</i> Vijaya-Rajendra- dēva.	35th „	Do. ..	Begins with the introduction தங்கனோர்தரு, etc. Registers a sale of land by the servants of the temple.

128	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	..	Tribhuvanaachakravartin (II).	Rajarajadeva	year and 28th day.	Do.	..	Registers the order sent by the king to Periyar <i>alias</i> Ediriśōla-Muvendaveḷan, at the request of Chēdiyarayar, to group the lands purchased by the latter at several places, into new villages named Rajagambhiraṇ-Korūr, etc.
129	On the west wall of the Chāṇḍēvara shrine in the same temple.	Pāṇḍya	..	Sundara-Pāṇḍyadeva	..	..	..	3rd year, Margaṣīrṣa 25.	Do.	..	Records the remission of taxes on 4 <i>mā</i> of land given by Valittunai-Perumal <i>alias</i> Vijayapannmar of Akkappādi to Viḍivitaṅka-Bhaṭṭan, for burning a lamp in the temple.
130	On the north wall of the same shrine.	Do.	..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pāṇḍyadeva.	..	..	..	3rd year, Dhanus, ba chaturthi, Saturday, Māla.	Do.	..	Registers a sale of 4 <i>mā</i> of land to the temple of Tiruttavatturai-udaiya-Mahādēva by two Brahmins of Nannimaṅgalam, a <i>brahmadēya</i> in Paṇḍikulapati-valaṇāḍu. This seems to be the sale-deed for the land granted in No. 129 above.
131	On the east wall of the same shrine	Vijaya-nagara.	..	Dēvarāya-Mahārāya	..	..	..	Śaka 1352, Sadharāṇa, Makara, Ardhodaya-puṇyakāla.	Do.	..	Registers gift of Tūyavēli in Māla-naḍu as a <i>tirund-mattukkāṇi</i> to the temple of Tiruttavatturai-udaiya-Nayanar, by Vasa-Bhārati-Paramahansa, son of Nimbai Dakṣiṇamūrti and Maratakavalliyar of Chīllamantagrāhara in Tondai-maṇḍalam and the chief disciple of Rāmachandra-Sarasvati. The latter receives the epithets <i>Paramahansa-parivrajakāchārya</i> , <i>Padavākyapramāṇa-pratishṭhāpaka</i> and <i>Bhōgavardhana-parishad-dhuvanthara</i> .
132	On the north wall of the Amṛita-ghaṭōśvara shrine in the same temple.	Pāṇḍya	..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pāṇḍyadeva.	..	..	..	17th year, Rishabha, śa. śaṣṭhī, Friday, Uttirām.	Do.	..	Records that the <i>naṭṭir</i> of Paṇḍyakulapati-valaṇāḍu and Vāḍagarai Rājaraja-valaṇāḍu exempted from payment of taxes certain lands that had been given to the temple of Tiruttavatturai-udaiya-Nayanar, for lamps, offerings and festivals.
133	On the north wall of the Amman shrine in the same temple.	..	..	....	..	..	..	..	Do.	..	Damaged. Mentions the temple of Ayirramudaiya-Nayanar and Desivitaṅka-Pillaiyar.
134	On a slab built into the pavement of the north side of the verandah round the same shrine.	Chōla	..	Parakēsarivarman	..	..	..	13th year	Do.	..	Incomplete. Mentions the temple of Vinnagar-Emberuman (Vishnu) at Idaiyaru-maṅgalam, a <i>brahmadēya</i> in Idaiyaru-naḍu, a sub-division of Paṇḍikulāsani-valaṇāḍu.
135	On the base of the outer north wall of the same shrine.	Do.	..	Rajakēsarivarman	..	..	..	5th "	Do.	..	Damaged at the end. Registers gift of gold by Tu[?]tanarayanai, a Brahman lady of Sirukottaiyar, for the expenses of bathing with 108 pots of water on the day of Appasi-vishu, god Mahādēva at Tirunachchiyūr, a hamlet of Maṇarkāl, a <i>brahmadēya</i> in the western portion of Kilar-kōrām, which was a sub-division of Vāḍagarai Māla-naḍu.
136	On the same wall	Do.	..	Parakēsarivarman	..	..	..	3rd "	Do.	..	Records that the <i>sabhā</i> of Maṇarkāl received 32 <i>kaḷaiṇu</i> of gold from Mārūkalvi of Nallimaṅgalam, a <i>brahmadēya</i> of Idaiyaru-naḍu, and agreed to burn a perpetual lamp in the temple of Kilai-Tirunachchiyūr-Perumal.
137	Do.	Do.	..	Do.	..	..	..	14th "	Do.	..	Incomplete and damaged. Refers to a gift of gold made by Avaniṁgaiyan, for providing for a ceremonial bath to the god on Dak-hinayana days.
138	On the door-jamb of the 'prasāda-room' in the second <i>prākāra</i> of the same temple.	Do.	..	Parakēsarivarman Uttama-Chōla	..	..	..	16th "	Do.	..	Broken off at the bottom. Appears to refer to a gift made to the temple of Nagar-Tirumalavanūr-Bhaṭṭāraka at Nagarvaḷkkai in Kalar-kōrām, a sub-division of Vāḍagarai Māla-naḍu.
139	On a pillar in the verandah of the kitchen in the same <i>prākāra</i>.	..	..	....	..	..	..	..	Do.	..	States that this pillar in the <i>tirukkāvaṇam</i> was the gift of four persons.
140	On the west wall of the second <i>prākāra</i> of the same temple.	..	..	Tribhuvanaachakravartin koṇḍaṇ.	Kōṇerinmai-	..	..	4th year and 49th day.	Do.	..	Registers a royal order signed by the <i>tirumandiravōlai</i> Chōlēndraśiṅga-Muvendaveḷan remitting the taxes on lands granted to the temple of Tiruttavatturai-Udaiyar for offerings etc. The exempted lands were situated in Mummiśōla-maṅgalam <i>alias</i> Sēmbiyaṇ-Nerkuppai and Sēmbiyaṇ-Kaṭṭar in Kalar-kōrām, a sub-division of Rājaraja-valaṇāḍu. The inscription contains a copy of an <i>uḷeāri</i> .

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT— <i>cont.</i>						
LALGUDI TALUK— <i>cont.</i>						
141	On the same wall .. .. .	..	Tribhuvanachakravartin Kōṇērinmai- kopḍan.	14 + 1st year ..	Tamil ..	Registers that certain lands situated in Tavēdimangalam, a village of Kalar-kūṟam, a sub-division of Rājaraja-vaḷanāḍu had been exempted from payment of taxes and assigned to the temple of Tiruttavatturai-Uḍaiyar under the name of Rājarajanallūr from the 14 + 1st year of Rājarajadeva. The royal order was signed by the <i>Tirumandiravōlai</i> Nēriyan-Mōvendaveḷan.
142	On the south wall of the same <i>prākāra</i> .	Chōḷa ..	Tribhuvanachakravartin Chōḷadeva.	3rd ..	Do. ..	States that as the village of Sembiyan-Kōṭṭar in Kalar-kūṟam was being subjected to annual settlements, the lands could not be improved and the taxes regularly paid.
143	Mummudisolamangalam. — suburb of Lalgudi—On a slab set up in front of the Perumal temple in the village.	Vijaya- nagara.	Dēvarāya-Mahārāya, son of Vijayarāya- Mahārāya.	Śaka 13 [58], Rakshasa, Aḍi 23, ba. śakāśāi, Thursday, Mṛiga- śrīsha.	Do. ..	States that the channel (<i>vāytṭalai</i>) in Idaiyārri-nāḍu was the charity of <i>Mahāpradhāna</i> Anna-Chavonḍuppa-Uḍaiyar, son of <i>Mahāpradhāna</i> Ayittaraśar.
144	Sennivaykkal. —On a hero- stone near the ruined <i>gōpura</i> of the Śiva temple in the village.	Pallava ..	Nandiprōttaraiyar 'who fought the battle of Tēḷḷaṟu and obtained kingdom.'	21st year ..	Do. ..	Damaged. Refers to the death of a Brahman named Sattimprōttēvan, the burning of a <i>maṭha</i> and to the temple of Arindigai-Iṣvaram at Parantukapuram.
145	Nattamangudi —On the base of the north, west and south walls of the central shrine in the Adimula-Perumal temple in the village.	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavira- deva, 'who took Madura, Karavur, Ilam (Ceylon) and the crowned head of the Paṇḍya and performed the anointment of heroes and victors.'	38th year, Margaḷi	Do ..	States that as the brick <i>vīmāna</i> above the <i>adhishṭhāna</i> of the temple of Śrinandai-Emberuman at Madhurantaka-chaturvēdimangalam had become dilapidated, it was repaired and the original inscription of the 2nd year of Rājarajavarman incised on the <i>jagatiṇṇaḍai</i> was re-engraved, so far as it was decipherable. This latter inscription records the sale of some land to Sattan-Madhavan <i>alias</i> Pañchavan-Brahmadarayan of Puṇṇavayil, the <i>adhikāri</i> of Uttamaśōlamangalam, a <i>brahmadēya</i> in Puṇṇaiyūr-nāḍu, a sub-division of Kuladipaśikhamani-vaḷanāḍu by a number of Brahmans belonging to the assembly of Madhurantaka-chaturvēdimangalam, a <i>brahmadēya</i> in Poygai-nāḍu, a sub-division of Rājendrasimha-vaḷanāḍu, for being assigned to the temple of Tiruvisalur-Pallikōṇḍa-Āḷvar to provide for sacred bath, offerings, etc., on <i>amāvāsyā</i> days.
146	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Do. ..	Tribhuvanachakravartin Rājarajadeva ..	27th year, Miṇa, śu. prathamā, Monday, Aśvati.	Do. ..	Records a sale of land by Narakadevichchani, wife of Narayana-Bhaṭṭan of Nōṭṭur, to the temple of Adimutti-Nayanar at Śrinandai-Madhurantaka-chaturvēdimangalam.
147	On the same wall	Do. ..	Do. ..	28th year, Vṛśa- chika, śu. pañchamī, Wednesday, Tiruvōṇam.	Do. ..	Registers another sale of land by two Brahmans to the same temple.
148	Do.	Do. ..	Do. ..	28th year, Tuiā, śu. saptamī, Wednesday, Tiruvōṇam.	Do. ..	Registers a gift of land by the assembly of Uttamaśōla-chaturvēdimangalam, an <i>agrahara</i> in Poygai-nāḍu, a sub-division of Vāḍagarai-Rājaraja-vaḷanāḍu, for offerings to the god Śrinandai-Adimutti-Nayanar at Tirunārāyananallūr, a hamlet of Madhurantaka-chaturvēdimangalam.
149	Do.	Do. ..	Do. ..	26th year, Mithuna, ba. dvitīya, Mon- day, Tiruvōṇam.	Do. ..	Registers a gift of land in Maṅḍuḍi <i>alias</i> Tyāgasamudranallūr by two Brahmans of Madhurantaka-chaturvēdimangalam, to the temple of Śrinandai-Adimutti-Nayanar.

150	On the east wall of the same <i>maṇḍapa</i> .	Hoysala ..	Vira-Ramanāthadeva	17th year, ba- dvādaśī, Monday, Svati. Śarvati, Vaikāṣī 1	Do. ..	Registers a gift of land to the same temple for the expenses of the morning service.
151	On the inner wall of the first <i>gōpura</i> in the same temple.	..	....	..	Do. ..	Damaged. Refers to a donation made for the merit of Raghunātha-Nayaka and Govinda-Dikshita for offerings to the god.
152	On the outer eastern wall of the same <i>gōpura</i> .	Hoysala ..	Vira-Ramanāthadeva	13th year, Āṇi 12	Do. ..	Records an order of the king reducing the <i>āyakkāḍamai</i> to 8 <i>kāsu</i> per loom, on the weavers living within a certain area in Tirumalaṇḍi-nādu, who were unable to pay the tax at the rate then existing. Below this is an incomplete record of the 21 + 1st year of Tribhuvana-chakravartin Rajendra-Chōlādeva.
153	On the east wall of the central shrine in the Śiva temple.	..	....	..	Do. ..	States that Terri-Periyar, the Karaḷa-Karṇakachōchamaiya-Chakravartigaḷ of Kūrūr, in Kuṇṇa-kūrṇam <i>alias</i> Uttuṅgatuṅga-vaḷanādu, built the temple of Śiva in stone, after redeeming certain lands in Koḍamōjinallūr belonging to this temple.
154	On the same wall .. .. .	..	....	..	Do. ..	Fragment. Mentions a certain Paramēśvara-Paṇḍita and Madhurāntaka-Chōlādeva.
155	On the capital of a pillar lying in the compound of the same temple.	..	....	..	Do. ..	States that the <i>pōḍigai</i> was the gift of Tūyarantittan, a <i>paḷḷi</i> of Talaivarohcheri.
156	On another pillar in the same place.	..	....	..	Do. ..	States that the capital of the pillar was the gift of Anandakkattan, a <i>paḷḷi</i> of Talaivarohcheri.
UDAIYARPALAIYAM TALUK.						
157	Govindaputtur. --On the north wall of the central shrine in the Gaṅgajayādihara temple in the village.	Chōḷa ..	Parakēsarivarman	13th year ..	Do. ..	Records that the <i>Śivabrāhmaṇas</i> of Periya-Vaṇavaṇmahadevi-chaturvēdimāṅalam, a <i>brahmādēya</i> on the northern bank, having received the land granted by Araiyan Śaṅkaranārāyaṇan <i>alias</i> Sōlamuttaraiyar, agreed to meet the requirements of the temple of Sri-Kailāyattu-Āḷvar which he had constructed in the village.
158	On the same wall	Do. ..	Parakēsarivarman Uttama-Chōḷādeva ..	12th ,, ..	Do. ..	Records gift of land made tax-free by Sēkkilān-Araiyan Śaṅkaranārāyaṇan <i>alias</i> Sōlamuttaraiyan of Kavannūr in Paḷuvār-kōṭṭam, a sub-division of Tondai-nādu, for the requirements of the temple of Sri-Kayilāyattu-Paramasvāmin at Periya-Vaṇavaṇmahadevi-chaturvēdimāṅalam.
159	Do.	Do. ..	Parakēsarivarman <i>alias</i> Rajendra-Chōḷādeva.	10th ,, ..	Do. ..	Built in at the beginning. Contains the introduction <i>செருமண்டி</i> , etc. Refers to a gift of land made by Diran Kari belonging to the <i>peruṇḍaṇam</i> of the king, for a perpetual lamp to the temple of Vijayamaṅalam-udaiya-Mahādēva at Parāntaka-chaturvēdimāṅalam, a <i>brahmādēya</i> in Vaḍagarai Rajendrasinhha-vaḷanādu.
160	Do.	Do. ..	Rajarajakēsarivarman	7th year, Tula, Saturday, Rēvatī.	Do. ..	States that Sēttapōṣan Vēnnaya-kramavittan of Vaṅgipuram was appointed the manager of the temple of Sri-Vijayamaṅalādevār by Ambalavan-Paḷuvārṇakkān <i>alias</i> Rājartja-Pallavaraiyan of Kuvaḷḷalam, a <i>peruṇḍaṇam</i> of the king, and was entrusted by the assembly with certain powers in the management of the temple. The chief mentioned here is stated to have constructed the <i>Śrī-vimāna</i> of the temple with stone.
161	Do.	Do. ..	Kulōttunga-Chōḷādeva	4th year ..	Do. ..	Records that the <i>Śivabrāhmaṇas</i> of the temple of Vijayamaṅalam-Udaiyar in Inṇambar-nādu, a sub-division of Vaḍagarai-Vikramaśōḷa-vaḷanādu received the money granted by a <i>dēvaraḍiyāl</i> and agreed to burn a perpetual lamp.
162	Do.	Do. ..	....	..	Do. ..	Contains details regarding the items of worship and scales of offerings to be conducted in the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT —cont.					
	UDAIYARPALAYAM TALUK—cont.					
	Govindaputtur—cont.					
163	On the same wall	Chōla ..	Rajarajakesarivarman	7th year ..	Tamil ..	Registers a gift of gold for ornaments by Ambalavan-Paluvurnakkan <i>alias</i> Rajaraja-Pallavaraiyan to the images of Kuttapperumal and Uma-Bhattalaki set up by him in the temple of Vijayamaṅgaladēva.
164	On the north and west walls of the same shrine.	Do. ..	Parakesarivarman	14th „ ..	Sanskrit and Tamil.	States that Ambalavan Paluvurnakkan <i>alias</i> Vikramaśōla-Maharayan built of stone the <i>Śrī-vimāna</i> of the temple of Vijayamaṅgalattu-Mahadēva, and made a gift of the village of Neduvayil to meet all the requirements of the temple. In the Sanskrit portion, it is stated that the chief obtained the title Vikrama-Chōla-Maharaja from the king.
165	On the west wall of the same shrine.	Do. ..	Do.	13th „ ..	Tamil ..	States that Ambalavan-Paluvurnakkan <i>alias</i> Vikramaśōla-Marayan, the <i>perundaram</i> of Uttama-Chōladēva built of stone the <i>Śrī-vimāna</i> of the temple at Vijayamaṅgalam, in Periya-Vanavanmahadēvi-chaturvedimaṅgalam, a <i>brahma-dēva</i> on the northern bank.
166	On the same wall	Do. ..	Do.	Do. ..	Do. ..	Records a gift of sheep for a lamp by Aparayitan-Seyyavaymani, wife of Ambalavan-Paluvurnakkan <i>alias</i> Vikramaśōla-Marayan of Kuvalālam who erected the stone temple.
167	Do.	Do. ..	Do.	Do. ..	Do. ..	Registers a gift of sheep for a lamp by Singapanman Kañchi-Akkan, wife of Vikramaśōla-Marayan, mentioned above.
168	On the south wall of the same shrine.	Do. ..	Rajakesarivarman	3rd year, Tula, Monday, navami, Tiruvōgam.	Do. ..	Records that the assembly of Periya-Śrī-Vanavanmahadēvi-chaturvedimaṅgalam met in the hall in front of the temple of Vinayābharana-vinnagar-Emberuman and having received a lump sum of 200 <i>kaḷañju</i> from Ambalavan-Paluvurnakkan <i>alias</i> Vikramaśōla-Maharajan of Kuvalālam, a <i>perundaram</i> of Mummudi-Chōla, gave an <i>iraiḱēval</i> document on $1\frac{1}{4}$ <i>ēḷi</i> of land which had been given to the temple for the conduct of worship, etc.
169	On the same wall	Do. ..	Parakesarivarman	12th year ..	Do. ..	Registers a gift of sheep by Ambalavan-Paluvurnakkan <i>alias</i> Vikramaśōla-Marayan for burning four perpetual lamps in the temple of Mahadēva at Vijayamaṅgalam.
170	Do.	Do. ..	Do.	10th „ ..	Do. ..	Registers a gift of sheep by Vikramaśōla-Marayan mentioned above, for burning a perpetual lamp in the temple, and gift of land by Aṇḍattu-Malavar for two more perpetual lamps.
171	Do.	Do. ..	Kulottuṅga-Chōladēva	5th „ ..	Do. ..	Records that the <i>Śivabrāhmaṇas</i> of the temple of Vijayamaṅgalamuḍaiya-Mahadēva received money from Tiruchohirrambalamuḍaiyan-Ālavandan <i>alias</i> Neṇmali-nāṭṭuvēlan of Puṣalaṅḍi and agreed to burn a perpetual lamp in the inner entrance of the temple.
172	Do.	Do. ..	Parakesarivarman	14th „ ..	Do. ..	Records an agreement given by the priest of the temple to Venṇambi, the agent of Vikramaśōla-Maharajan mentioned in No. 169 above, to provide daily for certain items of worship in the temple of Vijayamaṅgaladēvar.

173	Do.	..	..	..	Do.	..	Do.	..	..	10th	..	Do.	..	Registers a gift of sheep for a lamp by Manapperumaisvami <i>alias</i> Kunrainattu-Kandapperundinai of Araninallur in Kuppa-kurram, the agent of Adigal Paluvettariyar Maravan-Kandannar.
174	Do.	..	..	..	Do.	..	Kulottunga-Choladeva	..	..	8th	..	Do.	..	Registers the agrement given by the <i>Sivabrahmanas</i> of the temple to Kari-Tiruchohirrambalamudaiyan <i>alias</i> Virattarajar, the headman of Kilinallur in Avur-kurram, a sub-division of Nittavinoda-valanadu to burn two lamps in the temple of Vijayamangalam-Udaiyar, from the interest on a sum of money endowed by him.
175	Do.	..	..	..	Do.	..	Rajakesarivarman	..	..	5th	..	Do.	..	Unfinished. Gives the scale of the several items of expenditure connected with the worship in the temple to be met from the produce of the tax-free lands in Vana-vanmadevi-chaturvedimangalam and in Neduvayil, endowed to the temple by Ambalavan-Paluvurnakkan <i>alias</i> Rajaraja-Pallavaraiyan.
176	Do.	..	..	..	Do.	..	Parakesarivarman	..	..	8th	..	Do.	..	Records the exemption from taxes granted to the assembly on some lands in Velur belonging to the temple in consideration of 230 <i>kalaiju</i> received by them, and an additional endowment of land for growing <i>kuvalai</i> flowers for worship to the god.
177	Do.	..	..	..	Do.	..	Parakesarivarman, 'who took Madura'	..	..	22nd	..	Do.	..	Stones missing. Gives a list of three plots of land, one of which was a gift (by purchase) by Kadav-Madevan of Ma[da]nkanisvarapuram, for providing for offerings to Vijayamangalattu-Mahadeva, the other two being endowments by the assembly.
178	On the south wall of the <i>manjapa</i> in front of the same shrine.	..	..	..	Do.	..	Tribhuvanachakravartin Kulottunga-Choladeva, 'who having taken Madura, was pleased to take the crowned head of the Pandya'.	..	..	18th	..	Do.	..	Registers a gift of a house-site (by purchase) by Andar Kalamalayuran, to the <i>Sivabrahmanas</i> of the temple of Sri-Vijayamangai-Udaiyar in Innambar-nadu, a sub-division of Vadagarai-Vikramasola-valanadu, for erecting a <i>guhali</i> .
179	On the same wall	..	..	..	Do.	..	Tribhuvanachakravartin Rajarajadeva	..	..	32nd year Kanni, Su. sapthami, Sunday, Milam.	..	Do.	..	Registers a gift of land by Araiyan-Vajavandan <i>alias</i> Dipattaraiyan, the headman of Kilinallur in Avur-kurram, a sub-division of Nittavinoda-valanadu, for offerings to Vijayamangai-udaiya-Nayanar.
180	Do.	..	..	..	Do.	..	Do.	..	..	32nd year, Kanni, Su. chaturdasi, Sunday, Uttirattadi.	..	Do.	..	Registers a gift of land (by purchase) by Subrahmanya-sivan, the head of the Tiruttodattogaiyan-tirumadam, for the maintenance of the man rearing the flower-garden of the god.
181	Do.	..	..	..	Do.	..	Parakesarivarman <i>alias</i> Udaiyar Sri-Rajendra-Choladeva, 'who took Gangai and Kidaram'.	..	..	18th year	..	Do.	..	The words 'Kandalor-salai kalam-arutta Irajakesari' are engraved at the beginning. Records gift of several utensils by Singan-Ganapati, the headman of Arkadu and a servant of the king, to the shrine of Adavallar-Nambirattiyar at Vijayamangalam.
182	Do.	..	..	..	Do.	..	Tribhuvanachakravartin Kulottunga-Choladeva.	..	..	47th	..	Do.	..	Records that three <i>Sivabrahmanas</i> of the temple received money from Araiyan-Rajendrasola <i>alias</i> Paichavan-Pallavaraiyan of Ayirkadu in Tiruvalandur-nadu, a sub-division of Rajanarayana-valanadu and agreed to provide for cake-offerings to the god Vijayamangalam udaiya-Mahadeva in Innambar-nadu, a sub-division of Ulaguyyavanda-valanadu.
183	Do.	..	..	..	Do.	..	Vikrama-Choladeva	..	..	3rd	..	Do.	..	Unfinished. Registers a further gift of money made by the person mentioned in No. 182 above.
184	Do.	..	..	..	Do.	..	Rajarajakesarivarman	..	..	7th	..	Do.	..	Gives the scale of several items of expenditure to be met from the income of the land endowed by Ambalavan Paluvurnakkan <i>alias</i> Rajaraja-Pallavaraiyan of Kuval-lalam to the temple of Vijayamangaladeva. Seems to be connected with No. 168 above.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>cont.</i> UDAIYARPALAIYAM TALUK— <i>cont.</i> Govindaputtur— <i>cont.</i>					
185	On the west wall of same <i>maṇḍapa</i>	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	3rd year, Chittirai	Tamil ..	Registers a gift of 5 <i>vēli</i> of land constituted into a village called Sivapādasekharamaṅgalam, for providing for offerings to the god Tiruchchirambalam-Uḍaiyar, by Pralayaṅgattan-Ālvan <i>alias</i> Solagaṅgadeva of Parāntaka-chaturvedimaṅgalam. It is stated that the land had been received by the donor from the king.
186	On the base of the same wall ..	Do. ..	Rajarajakēsarivarman	7th year	Do. ..	Registers a sale of land by the assembly to the temple of Mahādeva at Vijayamaṅgalam.
187	On the north wall of the same <i>maṇḍapa</i> .	Do. ..	Rajarajakēsarivarman, 'who destroyed the ships at Kandelur-salai'.	11th ,, .. .	Do. ..	Stones missing at the ends of lines. Relates to a sale of land to the temple of Vijayamaṅgalattu-Mahādeva by the assembly of Periya-Vaṇavaṇmahādevi-chaturvedimaṅgalam.
188	On the same wall	Do. ..	Parakēsarivarman <i>alias</i> Rajendra-Chōladeva.	21st ,,	Do. ..	Fragmentary. Stones missing. Contains a portion of the historical introduction திருமன்னிலைநாடு, etc. Appears to relate to a royal order issued to the assembly of Parāntaka-chaturvedimaṅgalam in Inṇambar-naḍu, a subdivision of Rajendraśiṅga-valanāḍu.
189	On the east wall of the second <i>prākāra</i> of the same temple.	Do. ..	Kulōttuṅga-Chōladeva, 'who having taken Madura, was pleased to take the crowned head of the Pāṇḍya'.	16th ,, ..	Do. ..	Built in in the middle. States that, as a certain Paluvuraṇḍan, the <i>māḍupatyam</i> of the temple had misappropriated arecanut trees and money belonging to the temple, he was expelled and certain plots of land belonging to him were confiscated to the temple. Refers to the 7th year of Periyadevar Rajadhiraḍadeva and to Pallavarayar of Palaiyaṇūr.
190	On the same wall	Do. ..	Tribhuvanachakravartin Rajarajadeva ..	32nd year, Kaṇṇi ..	Do. ..	States that the officials of the temple of Vijayamaṅgai-Uḍaiyar gave land in exchange to Subrahmanya-sivaṇ, the <i>sthānapati</i> of the Tiruttōḍattagaiyaṇ-tirumaḍam.
191	Do.	Do. ..	Do. ..	8th year	Do. ..	Built in in the middle. Fixes the rate of produce payable to the temple on the areca-palms newly planted on certain temple lands.
192	On the south wall of the same <i>prākāra</i> .	Do. ..	Tribhuvanachakravartin Rajendra-Chōladeva.	2nd year, Rishabba, ba.chaturthi, Tuesday, Pūṇḍam.	Do. ..	At the commencement is engraved வாழ்கவந்தணர், etc. Registers several plots of land purchased and given for the up-keep of the Tiruttōḍattagaiyaṇ-tirumaḍam by Subrahmanya-sivaṇ, the grandson of Kanthabharāṇan of Idaiyaṇṟukkuḍi.
193	On the east wall of the second <i>gōpura</i> in the same temple.	..	....	..	Do. ..	Registers the rates of yield payable from the areca gardens belonging to the temple.
194	On a stone built into the wall of the ruined <i>gōpura</i> in front of the same temple.	..	....	..	Do. ..	States that the two <i>tiruppanambu</i> in the temple of Vijayamaṅgai-Uḍaiyar were the gift of the Tuḷuvar.
195	Kandiradittam .—On the door-jamb at the northern entrance into the central shrine in the Chokkanatha temple in the village.	Chōla ..	Parakēsarivarman	14th year	Do. ..	Built in at the bottom. Registers a gift of land, by purchase, by Sembarulaṇ-Uttamaniti <i>alias</i> Uttamaśōla-Muvendavelaṇ of Kollikurumbu in Tenkari Emappēr-kurram to the temple of Sivalokattu-Mahādevaa erected by him at Kandarāditta-chaturvedimaṅgalam, <i>brahma-dēva</i> on the northern bank.
196	On another door-jamb of the same entrance.	Do. ..	Do.	13th ,,	Do. ..	Registers the sale by Kappiyaṇ Vasudevaṇ-Setti of lands and house-site belonging to him as his share, to Brahma-darayaṇ <i>alias</i> Atreyaṇ Chakrapāṇi-Vasudevaṇ.

197	On the north wall of the same shrine.	Do.	..	Rajakēsarivarman <i>alias</i> Tribhuvana-chakravartin Kulottuṅga-Chōḷadēva.	37th year, Uttarayana.	Do.	..	Begins with the introduction வீரமேதுனே and புகழ் மாத், etc. Incomplete and stops with the mention of Kandarāditta-chaturvedimaṅgalam, a <i>brahmadēya</i> in Poygai-nāḍu, a sub-division of Vaḍagarai Tyagavallivalanāḍu. On the base of the same wall is a portion of a record relating to the feeding of the <i>Māhēśvaras</i> in the temple of Sivalōkam-Uḍaiyār.	
198	On the west wall of the same shrine.	Do.	..	Rajakēsarivarman <i>alias</i> Chakravartin Kulottuṅga-Chōḷadēva.	42nd year	Do.	..	Begins with the introduction புகழ்மாத் etc., Registers an agreement given by the temple priests to Karimāṇ-Vasudēvi, wife of Mādalan Tiruvannāmalai-Bhaṭṭaṇ of Tiṭṭaikudi, to provide for midday offerings and a lamp to god Vighnēśvara in the temple of Sivalōkam-Uḍaiyār at Kandarāditta-chaturvedimaṅgalam, from the interest on the paddy received from her.	
199	On the west and south walls of the same shrine.	Do.	..	Do.	do.	38th ,,	Do.	..	Begins with the introduction வீரமேதுனே, etc. Registers an agreement by the temple-priests to burn a lamp in the temple of Sivalōkam-Uḍaiyār, from the interest on the money endowed by Adavallan-Sīraḷadēvaṇ, a <i>Vellāla</i> of the village.
200	On the south wall of the same shrine.	Do.	..	Rajakēsarivarman <i>alias</i> Tribhuvana-chakravartin Kulottuṅga-Chōḷadēva.	11th ,,	Do.	..	Begins with the introduction பூமேவிவளர், etc. States that Neyyādi, a <i>Vellāla</i> of Kandaṅgudi, having accidentally killed the wife of Sōraṇmanavaḷan of the battalion called <i>Tyāgasamudrat-terinda-villigal</i> , he was required to make a gift of 4 cows for burning a twilight lamp in the temple of Sivalōkam-Uḍaiyār at Kandarāditta-chaturvedimaṅgalam in Poygai-nāḍu, a sub-division of Puvana-mūḷududai-vaḷanāḍu.	
201	On the same wall	Do.	..	Rajakēsarivarman <i>alias</i> Kulottuṅga-Chōḷadēva.	28rd ,,	Do.	..	Begins with the introduction புகழ்ஞழ்ந்த, etc. Incomplete. Registers gift of sheep by Irūṅgolan-Gaṅgaikondan <i>alias</i> Virasōḷan, for burning a perpetual lamp in the temple of Sivalōkam-Uḍaiyār. Records also an agreement by the <i>Sivabrāhmaṇas</i> to burn another lamp with the money endowed by a lady.	
202	On the south wall of the <i>ardhamandapa</i> of the same shrine.	..	..	....	..	Do.	..	States that the <i>tiruvīḍaikkattu</i> was built by Nadan-Āra-vamudu of Kaṭṭūr.
203	On the base of the platform in front of the same shrine.	Hoysala	..	Vīra-Ramanāthadēva	18th year, Āni 20, Thursday, Pūṣam.	Do.	..	States that on a report made by Ravidēva-Daṇḍanayaka that the weavers had emigrated to other places owing to the difficulties caused by tax-collectors, the tax on a loom was fixed by a royal order at 8 <i>kāṣu</i> per month.	
204	On the west and south walls of the central shrine in the Perumā temple in the same village.	Chōḷa	..	Tribhuvanavīradēva, 'who having taken Madura, Iḷam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors'.	37th year	Do.	..	Damaged and incomplete. Appears to relate to some gift made for worship, offerings and lamps to the images of Vatapi-Nāyaka and Vatapi-Viṇāyaka-Piḷḷaiyār.	
205	On the base of the south wall of the same shrine.	Pāṇḍya	..	Jatavarman <i>alias</i> Tribhuvana-chakravartin Parākrama-Pāṇḍyadēva.	10th year, Āni 22	Do.	..	Registers sale of house-sites by Tenpattarayan to Kaḷip-piḷai, a servant (of the temple).	
206	On the same base	Do.	..	Do.	do.	9th year, Āni 10	Do.	..	Registers sale of a house-site by Nalayira-Naḍalvan to Sivanayan, son of Kari.
207	On a slab fixed in the same wall ..	..	..	....	..	Do.	..	States that the stone was the gift of Ulaṅṅ-Anapaya-Naḍalvan.
208	On another slab in the same wall..	..	..	....	..	Do.	..	States that the stone was the gift of Kattan-Gaṅḡeya-Naḍalvan.
TANJORE DISTRICT.									
PATTUKKOTTAI TALUK.									
209	Maruṅappallam.—On the the right door-jamb of the Anshadhapuriśvara temple in the village.	Pāṇḍya	..	Sundara-Pāṇḍyadēva	6th year Vaigasi,, Sunday, Revati.	Do.	..	Fragment. Only the date portion is preserved in the inscription. Another fragmentary inscription found on the left door-jamb mentions Jayasirbhakulakala-vaḷanāḍu.	

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOT DISTRICT.						
VRIDDHACHALAM TALUK.						
210	Tiruvadatturai —On the north wall of the central shrine in the Tirthapurisvara temple in the village.	Chōla ..	Tribhuvanachakravartin Kulottunga-Chōlādēva, 'who was pleased to take Madura and the crowned head [of the Pāṇḍya]'	12th year	Tamil ..	Incomplete. Gives a list of the ornaments with their weights, worn by the god Tiruvaratturai-udaiya-Nayanar in Vadagarai-Virudarajabhayaṅkara-valanadu as examined by Ira[ja]ra[ja]-Vaṅgara-Mutturaiyar, the trustees of the temple and the assembly of the village.
211	On the north and west walls of the same shrine.	Vijaya-nagara.	Mallikarjunaraya, son of Devaraya-Maharaya.	Śaka 1385, Su-bhanu, Vriśchika, śū, aṣṭami, Saturday, Śadayam.	Do. ..	Registers the gift of the taxes on lands in Tenkarai Śirukudalur for worship and repairs, to the temple of Tiruvaratturai-udaiya-Nayanar at Tiruvaratturai-Nelvai, a brahmadēya in Karaippokku-nadu a sub-division of Irūṅola-Pāṇḍinadu, which was a division of Meṅka-nadu in Virudarajabhayaṅkara-valanadu by the assembly and the tantirimār of Karaippokku-nadu.
212	On the west wall of the same shrine.	Do.	Devaraya-Maharaya	Śaka 1361, Siddh-arthi, Karkataka, śū, śaśṭhi, Friday, Hastā.	Do. ..	Registers an assignment by the assembly and the tantirimār of Karaippokku-nadu, of the taxes collected from the settlers in the village of Tiruvaratturai, for conducting the service of Periyantāṇ-śandi instituted in the temple.
213	On the same wall	Chōla ..	Tribhuvanachakravartin Rajarajadēva ..	22nd year, Dhanu, ba. sapṭami, Monday, Pūram.	Do. ..	Registers a sale of land to the temple, by Tiruvaratturai-udaiyan Adittadevaṅ of Kalattūr and his brother Tiruvarāṅgapperumān.
214	Do.	Do. ..	Do. ..	22nd year sapṭami, Wednesday, Pūram.	Do. .	Ends of lines lost. Seems to register another sale of land to the same temple.
215	On the west and south walls of the same shrine.	Vijaya-nagara.	Devara[ya-Maharaya]	Śaka 1365, Rudhirōdgāri, Vriśchika, śū, dvādaśi, Monday, Revati.	Do. ..	Registers an assignment by the nāṭṭār of Padinettupattu and the tantirimār, of the taxes collected from the settlers in the streets belonging to the temples of Tiruttuṅga-naimadam-udaiya-Nayanar and Virirunda-Perumāl at Pennāgadam, Tirumuttiṅṭivigai-kudattaruliya-Nayanar at Tiruvaratturai and Dāganti[r]ttaruliya-Nayanar at Tirumāraṇpādi, for providing for offerings to the respective gods during the service called the Periyantāṇ-śandi.
216	On the south wall of the same shrine.	Chōla ..	Tribhuvanachakravartin Rajarajadēva ..	24th year	Do. ..	Gives the names of four persons who had to supply specified quantities of ghee for a perpetual lamp in the temple of Tiruvaratturai-udaiya-Nayanar.
217	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Tribhuvanachakravartin Vikrama-Chōlādēva.	11th „	Do. ..	Damaged. Begins with the introduction பூமந் து பூமந், etc. Seems to register a provision made for offerings to the god and for burning a perpetual lamp in the temple.
218	On the same wall	Do. ..	Tribhuvanachakravartin Rajadhirajadēva.	5th „	Do. ..	Registers a gift of money by Ammaiyalvaṅ, for burning a twilight lamp in the temple.
219	Do.	Do. ..	Tribhuvanachakravartin Vikrama-Chōlādēva.	6th year, Miṇa, ba. dvitīya, Tuesday, Chittirai.	Do. ..	Registers a gift of land by the assembly of Tiruvaratturai-Nelvai, a brahmadēya of Mudikondasōla-chaturvēdi-maṅgalam which was itself a brahmadēya included in Meṅka-nadu, a division of Virudarajabhayaṅkara-valanadu for opening a flower-garden and constructing a maṇḍapa.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>cont.</i> VRIDDHACHALAM TALUK— <i>cont.</i> Tiruvadatturai— <i>cont.</i>					
233	On the east base of the <i>mandapa</i> in front of the central shrine in the same temple.	Chōla	Rajakēsarivarman <i>alias</i> Tribhuvana-chakravartin Kulōttunga-Chōladeva.	39th year	Tamil ..	Fragment. Commences with the introduction புகழ்மாத, etc. Registers a sale of land as <i>maḍappuram</i> to the temple, for feeding Brahmins on the days of <i>amavasyā</i> .
234	Pennadam. —On the north wall of the central shrine in the Prajāyakaśvara temple.	Do.	Rajakēsarivarman <i>alias</i> Tribhuvana-chakravartin Kulōttunga-Chōladeva.	29th year and 882nd day, Mithuna, ba. dvadaśi, Saturday, Rōhini.	Do. ..	Begins with the introduction புகழ்குழந்த புணரி, etc. Registers an assignment in favour of the temple of Vaḍakayilayamudaiya-Mahadeva, of certain taxes on some specified lands, by the assembly of Muḍigonḍaśōla-chaturvēdimangalam, a <i>brahmadēya</i> in Mēṅka-nādu, a sub-division of Virudarājabhayaṅkara-vaḷanaḍu, which met in the <i>tirumugam</i> of the temple of Suttamali- <i>vinṇagar-Āḷṅar</i> .
235	On the same wall	Do.	Parakēsarivarman <i>alias</i> Rajendradeva ..	3rd year	Do. ..	Begins with the introduction திருமருவிய செங்கோல் etc. Registers gift of cows by a <i>vellāḷa</i> of Panriyūr residing in Tirukkamaṅkōttapuram, in Sengattū-nādu a sub-division of Sengattū-kōttam, which was a district of Jayaṅgonḍaśōla-maṇḍalam, for burning a perpetual lamp in the temple of Tiruttūṅṅaimādamudaiya-Mahadeva at Muḍigonḍaśōla-chaturvēdimangalam, a <i>brahmadēya</i> in Mēṅka-nādu, a sub-division of Vaḍagarai-Rajadhirāja-vaḷanaḍu.
236	Do.	Do.	Do. do. ..	4th „	Do. ..	Begins with the words இரட்டபாடி ஏழரை இலக்கம், etc. Incomplete. Registers gift of cows by the headman of Kilinallūr in Kilār-kurram, a sub-division of Tenkarai-Nittavirōḍa-vaḷanaḍu for burning a perpetual lamp in the temple.
237	On the north and west walls of the same shrine.	Do.	Rajakēsarivarman <i>alias</i> Uḍaiyār Śrī-Rajadhirājadeva, 'who took the head of Vira-Pandya, Śeraḷaṅ-Śālai, Ilankai and Irattapadi'.	35th year, Dhanu, ba. dvadaśi, Sunday, Anilam.	Do. ..	Registers a grant of land, free of taxes, by the assembly of Muḍigonḍaśōla-chaturvēdimangalam, in Mēṅka-nādu, a sub-division of Vaḍagarai-Rajendraseṅga-vaḷanaḍu, for celebrating a festival in the temple of Tiruttūṅṅaimādam-udaiya-Mahadeva on the day of Param, the natal star of the king. Refers to a certain Tamattattā-Sendil <i>alias</i> Vajavakeśari-Muvēndaveḷūr of Nerukupai as administering the village.
238	On the north, west and south walls of the same shrine.	Do.	Rajakēsarivarman <i>alias</i> Tribhuvanachakravartin Kulōttunga-Chōladeva.	53rd year, Makara, śu. -tritiya, Śadayam and Makara, śu. dvadaśi, Wednesday, Tiruvadatturai and Kumbha, śu. prathamā, Monday, Porattadi,	Do. ..	Begins with the introduction புகழ்குழந்த புணரி, etc. Registers a sale of land to the temples of Tiruttūṅṅaimādam-udaiya-Mahadeva and Kōchohēṅṅaniśvaram-udaiya-Mahadeva by the <i>śēri-sabhā</i> of Muḍigonḍaśōla-chaturvēdimangalam, and the concession shown by it to levy only half of the taxes on the cultivated <i>dēvaḍāna</i> lands of the village.
239	On the same walls	Do.	Do. do.	49th year, Simha, śu. trayōḍaśi, Thursday, Uttirāḍam	Do. ..	Unfinished. Begins with the same introduction. Registers a sale of land as <i>dēvaḍāna</i> to Madhurantaku-śivaram-udaiya-Mahadeva by Viravalli-Tōṇaḷi-Bhattāṅ of Muḍigonḍaśōlachcheṇi.

240	On the west wall of the same shrine.	Do.	..	Rajakesarivarman Ra[ja*]dhirajadeva ..	32nd year, and 34th day.	Do.	..	Begins with the introduction இங்குள்ளுபெற உளர், etc. Registers remission of taxes on certain lands belonging to the temples of Madhurantaka-iśvaram-Uḍaiyar and Suttamali-vinnagar-Ālvar, made by the assembly of Muḍigonḍaśōla-chaturvedimaṅgalam meeting in the Uttamaśōlaṅ-ambalam which was the <i>brahmasthāna</i> of the village.
241	On the same wall	Do.	..	Parakesarivarman <i>alias</i> Rajendra-Chōladeva.	29th year ..	Do.	..	Damaged and incomplete. Registers the provision made by a certain Śrīrāman-Śrīdharan of Pavitrmaṇikkuchcheri, for offerings and sacred bath to the god.
242	On the south wall of the same shrine.	Do.	..	Rajakesarivarman <i>alias</i> Tribhuvanaachakravartin Kulōttuṅga-Chōladeva.	30th year, Tula, amavāsya, Sunday, Śōdi.	Do.	..	Begins with the introduction புகழ்குழந்த புனரி, etc. Registers that at the request of the committee looking after the village affairs, the lands acquired by purchase in the 14th, 16th, 21st, 23rd and 24th years of the king for the temple of Tiruttuṅganaimaḍam-udaiya-Mahadeva, those presented for worship and those given for the celebration of the monthly festival on the day of Pūṣam for the merit of the king, were ordered to be engraved on the temple walls by the assembly of Muḍigonḍaśōla-chaturvedimaṅgalam and Tuṇḍanāḍudaiyar Śōlakula-sundaran-Kaliyānapuraṅḍār.
243	On the same wall	Do.	..	[Vikra]ma-Chōladeva	6th year ..	Do.	..	Registers the provision made for offerings and worship to the goddess Tiruppaḷḷiṅgai-Nachohiyar, by Kattan-Sendaṅ <i>alias</i> Vāṇakularāya[n], the <i>pādikāval</i> of the <i>nāḍu</i> .
244	Do.	Do.	..	Rajakesarivaman <i>alias</i> Rajadhirajadeva, 'who took the head of Vira-Pāṇḍya and destroyed the ships at Kandaḷur-Salai'.	26th ,, ..	Do.	..	Ends of lines built in. Seems to register the rate of taxes to be collected for the temple, on certain articles of merchandise sold by measure, weight and number.
245	Do.	Do.	..	Rajakesarivarman <i>alias</i> Vijayarajendra-deva, 'who was pleased to take the head of Vira-Pāṇḍya, the Śēralaṅ-Salai, Maṅkai (Ceylon), Rattapaḍi seven-and-half lakhs, and who performed the anointment of victors at Kalyānapura'.	24th ,, ..	Do.	..	Incomplete and ends of lines in the latter portion built in. Registers a gift of money made by Araiyan-Chaturagaraṅ <i>alias</i> Śōladiyakara-Viḷupparaiyar, the headman of Kuṇḍakāḍi in Neṅmali-nāḍu, a sub-division of Arumōḷideva-valaṇḍu, for offerings to the god and goddess at the early morning service on Sundays.
246	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	..	..	....	Saunya, Chittirai 16.	Do.	..	Registers a compact formed among the Valaṅgai and Iḍaṅgai classes in certain districts of the Valudilampattu-uśavāḍi to stand together and oppose all acts of tyranny and coercion by officers.
247	On the same wall	Vijayanagara.	..	Devarāya-Mahārāya	Sobhakrit, Mithuna, ba. daśamī, Friday, Revati.	Do.	..	Partly mutilated. Registers remission made by Ekambaranatha, son of Paḷḷikondaperumal Kaḍchhiyarayar, of certain specified taxes in the village Ira[ja]ra[ja]nallur <i>alias</i> Saṁbēri in Saṅgaḍḍaḍi-śirmai, in favour of the temple of Tiruttuṅganai-maḍam-udaiya-Nayanar, for offerings and repairs.
248	Do.	Chōla ..	..	Rajakesarivarman <i>alias</i> Tribhuvanaachakravartin Kulōttuṅga-Chōladeva.	11th year ..	Do.	..	Begins with the introduction புகழ்நு புகழம், etc. A few lines are missing in the middle. Registers remission of taxes on certain <i>dēvadāna</i> lands of the temple. Adjacent to this record is engraved a portion of the same historical introduction.
249	Do. .. .. .	..	..	....	..	Do.	..	Gives the length of the measuring rod 'Mavayiravaṅ-kōl', by two marks which are nearly 15 feet apart.
250	Do.	Vijayanagara	..	Devarāya-Mahārāya	Saka 1365, Rudhirōḍḍāri, Vriśchika, śu. daśamī, Monday, Revati.	Do.	..	Registers a gift made by the assembly of Padinettupparṇu of certain taxes levied from the residents of the streets situated in the <i>tirumaḍaivilāgam</i> of the temples of Tiruttuṅganaimaḍam-udaiya-Nayanar and Viriranda-Perumal at Nalla-Paṇṇaḍam and Dāgam-tirtarōḷiya-Nayanar at Tirumāraṇḍaḍi, for the service called <i>Periyanattāṅ-sandi</i> instituted in these temples.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT —cont. VRIDDHACHALAM TALUK—cont. Pennadam—cont.					
251	On the same wall	Chola ..	Tribhuvanachakravartin Rajarajadēva ..	27th year, Dhannu, śu. dvādasi, Friday, Bharanī.	Tamil ..	Registers sale of the villages Śaṅgappadi <i>alias</i> Ra[ja*]ra- [ja*]nālūr and Muḷlikuricchei, to the temple, by Tiruch- chirambalamudaiyaṅ Kunrapparamaḷ <i>alias</i> Vikkiramā- śōla-Brahmarāyaṅ of Tirukkālumalam residing in Pavittiramanikkachcheri.
252	Do.	Vijayanagara	Viruppanna-Udaiyar, son of Vira- Ariyappa-Udaiyar.	Śaka 1316, Bhava, śu. Simha, tritiya, Friday, Uttirām.	Do. ..	Registers a tax-free gift of land by Śrīraṅganadar <i>alias</i> Valaṅgaimiḡama-Vaṇakōvaraiyaṅ for the service of Raguttamindaṅ-sandi instituted in the temple. The donor is said to be the son of Śevagapperumaḷ-Kachchi- yarāyar, the grandson of Iḷamaipperiṇṇaḷ Kachchiyarāyar and the great grandson of Raguttamindaṅ Araśamārttan- daṅ Vettuṅgai-aḷaiyaṅ Kachchiyarāya of Viḷandai, the chief of Tuvaṛapati, Gaṅgai and Viḷandai.
253	On the wing-stone of the steps leading to the Dakṣiṇamūrti shrine in the south wall of the maṇḍapa in front o' the same shrine.	Chola ..	Tribhuvanachakravartin Kulōtṭuṅga- Chōḷadēva.	3rd year ..	Do. ..	Incomplete. Registers gift of money for a lamp.
254	On the same wall .. .. .	..	....	[Śau]mya, Chittirai 18.	Do. ..	Same as No. 246 above.
255	Do.	Chola ..	Rajakēsarivarman <i>alias</i> Tribhuvanachak- ravartin Kulōtṭuṅga-Chōḷadēva.	3rd year ..	Do. ..	Begins with the introduction பூமனனு பதமம், etc. Registers the royal order that the <i>brahmadēya</i> lands in Kūḍalur, a hamlet of Muḍikondaśōla chaturvedimaṅga- lam, may be constituted into a new village under the name of Ediriśōḷanallūr and given as <i>dēvadāna</i> , free of taxes, to the temple of Tiruttuṅganaimaḍam-udaiya- Mahadēva for meeting the expenses of offerings.
256	Do.	Do. ..	Do. do.	3rd year, Paṅguni 9, Monday, trayo- daśi, Śadaiyam.	Do. ..	Begins with the introduction பூமேவு வளர், etc. Records that two <i>Śivabrāhmaṇas</i> of the temple of Madurāntaka śivaram-Udaiyar receive money from a certain Viḥchulāṅ-Anantēṣaṅ-Netṭuravaṅ and agreed to provide for offerings to the god.
257	Do.	Vijayanagara	Mallikarjunarāya, son of Dēvarāya ..	Śaka 1377, Dhātu, śu. Simha, dvitiya, Friday, Pōṣam.	Do. ..	Registers a remission made by the assembly of Vāḍatūṇḍa- nāḍu, of the taxes on some lands given to the temple for offerings and repairs.
258	Do.	Chola ..	Parakēsarivarman <i>alias</i> Tribhuvanacha- kravartin Vikrama-Chōḷadēva.	8th year	Do. ..	Begins with the introduction பூமாது புணர், etc. Registers an agreement made by the <i>Śivabrāhmaṇas</i> of the temple to maintain a perpetual lamp, and to provide for offerings and oil for lamps on the days of <i>amāvāsya</i> , when the god had to be taken out in procession. This was done in return for the land granted to the donor by Araiyaṅ- Adittadēvan of Velūr in Āvār-kūṛam. Mentions a mea- sure called 'Pēvakanadāṅ-marakkal'.
259	Do.	Do. ..	Parakēsarivarman	12th ,,	Do. ..	Beginnings of lines built in. Contains portion of the intro- duction பூமாது புணர், etc. Registers gift of cows by a certain Kūṭṭan-Madhurāntakaṅ <i>alias</i> Irūṅḷarāyaṅ of Puṇḍikkuricchei.

260	Do.	Do.	Rajakesarivarman Chakravartin Kulottunga-Chōladēva.	46th year	Do.	Fragment. Has a portion of the introduction <i>புது மடம்</i> etc. Seems to register an agreement made by the <i>Sivabrahmanas</i> of the temple of Tiruttōṅgaṇaimādam-udaiya-Mahadēva.
261	Do.	Vijayanagara.	Malli[karjunaraya], son of Devaraya-Maharaya.	Śaka 1377, Yuva, Mina, ba. . . . , Tiruvōṇem.	Do.	Ends of lines built in. Seems to register a <i>sarvaṃdānya</i> gift of land in Karaiyūr, by the <i>nāṭṭar</i> and <i>tanṭirimār</i> of Karsippōkku-nādu, to the temple of Tiruttōṅgaṇaimādam-udaiya-Mahadēva, for offerings and repairs.
262	Do.	Chōla	Parakesarivarman <i>alias</i> Vikrama-Chōladēva.	4th year	Do.	Begins with the introduction <i>பூமாதபுணர</i> , etc. Ends of lines built in. Registers a gift of money by Karunakaran-Sundarattōḷudaiyan <i>alias</i> Valavan-Pallavaraiyan, for repairing a breach in the tank at Sendamangalam in Kannakkudi and for feeding pilgrims in the temple.
263	Do.	Vijayanagara.	Devaraya-Maharaya	Śaka 1361, Siddhārthi. Karkataka, śa. shashṭhi, Friday, Hasta.	Do.	Incomplete. Seems to mention the taxes leviable on the Kaikkōlas and other artisan classes settling in the <i>tirumadāivilōgam</i> of the temple of Tiruttōṅgaṇaimādam-udaiya-Nayanar.
264	Do.	Chōla	Parakesarivarman	12th year	Do.	Begins with the introduction <i>பூமாதபுணர</i> , etc. Ends of lines built in. Records an agreement by the <i>Sivabrahmanas</i> of the temple to burn a lump.
265	On the east wall of the same <i>mandapa</i> .	Do.	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Chōladēva.	8th	Do.	Begins with the introduction <i>பூமாதபுணர</i> , etc. Registers the provision made by Velan Tiruppuvanamudaiyan <i>alias</i> Tennavadaraiyan of Irumbali in Mīlalai-kūṇṇam, for burning eight perpetual lamps in the temple.
266	On the same wall . . . . .	. . . . .	Do. do.	15th year, Kanni, śa. daśami, Wednesday, Tiruvōṇam.	Do.	Begins with the same introduction as the above. Ends of lines in the latter portion of this record are built in. Records that the <i>Sivabrahmanas</i> of the temple received gold from <i>ṭoluvār</i> Kailasamudaiyan, a <i>tapasya</i> in the temple, and agreed to provide for offerings to the god. Close to this is a fragmentary record making provision for the <i>tiruppalī-eṭṭuṇchi</i> of the god.
267	On the door-jamb (proper-right) of the entrance leading to the first <i>prākāra</i> in the same temple.	. . . . .	. . . . .	Ānanda, Tai	Do.	Registers remission of certain specified taxes in favour of the temple, by the <i>nāṭṭar</i> of the 17 <i>paṇṇu</i> and others as the gift of the son of Kōṇṇi-Ma[ha*]raśar.
268	On a pillar lying in the compound of the same temple.	Chōla	Parakesarivarman <i>alias</i> Rajendra-Chōladēva.	24th year	Do.	Beginning lost. Contains a portion of the introduction <i>திருமன்னிவளர</i> , etc. Registers gift of cows by Kalattūrudaiyan Udaivadivakaran <i>alias</i> Pagaimikki-Udaiyar for supplying ghee to the temple.
269	On a pillar in the Varadaraja-Perumal temple in the same village.	Vijayanagara.	Sadaśivadeva-Maharaya	Śaka 1468, Parabhava, Makara, śa. Wednesday, Rēvati.	Do.	Registers a remission of taxes made to the temple of Tiruvēkatanatha at Tiruppati, for <i>mahapūjā</i> , and a lamp, for the merit of Kōṇṇi-Timmarajayyan, by his agent Vaṅgaram Vāṇadarayar Meykkamperumal, the <i>nāṭṭar</i> of the 17 <i>paṇṇu</i> in Irūṅḷa-Paṇḍinādu and Aḷaiya-Nayinar.
270	On another pillar in the same temple.	Pāṇḍya	Tribhuvanachakravartin Kulaśekhara-dēva.	17th year	Do.	Highly damaged. States that a <i>mandapa</i> and an entrance were constructed by Ambalattadi-Aḷagar of Ponparai.
271	On a third pillar in the same temple.	Chōla	Jayadhara (Kulōttunga I)	38th	Sanskrit in Grantha.	States that the minister Ma'irunḷōlai constructed the <i>mandapa</i> in the village at the instance of Banaraja.
272	On the door-jamb in the same temple.	Do.	Parakesarivarman <i>alias</i> Rajendradēva	8th	Tamil	Begins with the introduction <i>இரட்டபாடி ஏழுரை</i> , etc. Records that the <i>Sivabrahmanas</i> of the temple of Madhuranthaka-iśvaram-udaiya-Mahadēva having received money from Kari-Adavallan <i>alias</i> Jayaṅḡondaśōḷiyappaśōḷar agreed to burn a lamp in the temple.
273	On a beam in the Pallikonda-Perumal temple in the same village.	. . . . .	. . . . .	31st	Do.	Fragment. Seems to register a remission of taxes made in favour of the temple of Durgā. The record is signed by Chōlendraśiṅga-Mavendavelan.
274	Ariyaravi — On a slab fixed in a street in the village.	. . . . .	. . . . .	Śaka 1 , Śubhākrit, Kārttigai 5.	Do.	Damaged. Seems to register provision made for lighting the <i>makara-tōṇa</i> lamps in the temple of Chidambarasvara, for the merit of Kriśhnappa-Nayakka Kōṇḍama-Nayakkarayyan and [Ti]ttaya-Pillai.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT —cont.					
	VRIDDHACHALAM TALUK—cont.					
275	Gopurapuram. —On the west wall of the central shrine in the Ādisaktiśvara temple in the village.	Vijayanagara	Bhujabalarāya Timamaiyadeva-Maharāya, son of Mallikarjunarāya, son of Devārāya-Maharāya.	...., su. Wednesday, Husta	Tamil	Damaged. Seems to register a remission of taxes on the lands in Sembalākuriobchi. On a slab lying in a garden belonging to the temple is engraved a record dated in Raudri, Avani 1, registering a grant by Siṭṭama-Reḍḍiyar of 60 <i>kūḷi</i> of garden-land (<i>iḷuppai-iṭṭpu</i>) in Yerisāpi- ^[1*] ai-koppam.
	TIRUKKOYILUR TALUK.					
276	Idaiyar. —On a pillar in the <i>ardha-maṇḍapa</i> of the Maru-diśvara temple in the village.	..	....	..	Do.	States that the four pillars and their capitals (<i>pōḍigol</i>) were the gift of Anumanuḷaṇ Tuḍandaḍimaikonḍaṇ-Maru-daṇ.
277	On the north wall of the central shrine in the same temple.	Vijayanagara	Achyutadeva-Maharāya .. . . .	...., Manmatha, Vayyaśi 12.	Do.	Registers the restitution by Nāgappaiyar, the agent of Irāma-Bhaṭṭarayyan-Venkaṭadri-Ayyaṇ who was the agent of the king, of certain rights in the temple, to the <i>Kaikkōla-Uṅvaradiyār</i> , who had gone away from the village on losing their privileges.
278	On the west wall of the same shrine.	Chōḷa ..	Kuḷōṭuṅga-Chōḷadeva	10th year	Do.	Highly damaged. Registers the provision made for burning two lamps in the temple of Tirumarudanturai-Uḍaiyar by Anumanuḷaṇ Uttaman-Oppan <i>alias</i> Vikrama-siṅga-Mavendaveḷaṇ of Melaiḷchehēri in Idaiyaru situated in Idaiyarru-naḍu, a sub-division of Tirumonaippaḍi which was a district of Rajarāja-valaṇaḍu.
279	On the south wall of the same shrine.	Do. ..	Rajakesarivarman <i>alias</i> Uḍaiyar .. Rajendra-Chōḷadeva.	3rd ,,	Do.	Incomplete. Begins with the introduction திருமன் ஸீவிள-ஞ்ஞ, etc. Registers a gift of land, by purchase, by a resident of Melaiḷchehēri, for a lamp.
280	On the same wall	Pāṇḍya ..	Māṇavarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pāṇḍyadeva	4th year, Simha, ba. aṣṭau, Wednesday, Rōhiṇi.	Grantha and Tamil.	Begins with the introduction <i>Samastabhuvanaikavira</i> , etc. Registers remission of taxes on the <i>devadāna</i> lands in Puravarinallūr and Idaiyaru made by the assembly (looking after the lands) to the west of the road called Kaḍavaradittan-peruvaḷi in favour of the temple of Tirumarudanturai-uḍaiya-Nayanār, for worship and repairs.
281	On the north wall of the <i>maṇḍapa</i> in front of the central shrine in the same temple.	..	Tribhuvanachakravartin Kōṇēriṇṇaikonḍaṇ.	9th year and 335th day.	Tamil	Registers the royal order remitting the taxes on the lands granted for worship and service to the image of Subrahmanya called Kaliyugarama-Pillaiyar after the name of the king, set up in the temple by Anumanuḷaṇ-Kōṅgarāyar.
282	On the same wall	Pāṇḍya ..	Māṇavarman Tribhuvanachakravartin Vira-Pāṇḍyadeva.	9th year, Chittirai 1.	Do.	Registers a gift of land, free of taxes, by Anumanuḷaṇ Araiyan Sundara-Pāṇḍyadevaṇ, for offerings and worship to the image of Subrahmanya which he had set up in the temple of Tirumarudanturai-uḍaiya-Nayanār.
283	Do.	Do. ..	Kōṇērimelkonḍaṇ Tribhuvanachakravartin Perumaḷ Vira-Pāṇḍyadeva.	18 + 7th year, Chittirai 20.	Do.	Registers gift of land to the temple by Anumanuḷaṇ Tirumarudanturai-Uḍaiyaṇ Pallavarayaṇ.
284	Do.	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	1 [9]th year, Simha, ba. prathama, Saturday, Avit-tam.	Do.	Incomplete. Registers a sale of land to the temple by the assembly of Idaiyaru, since the two tenants who had cultivated this land till the 18th year (of the king) had absconded without paying their dues.
285	Do.	Vijaya-nagara.	Praudhapratāpa Devārāya-Maharāya Sadaśivarāya-Maharāya.	Śaka 1476, Prama-dioha, Maśi 23, su. daśami, Uttirām, Sunday.	Do.	Registers a gift by a section of the <i>Kaikkōlas</i> , of a share of their lands to another section, for the service the latter had to render in the temple.

286	Do.	Pāṇḍya . .	Maṇavarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pāṇḍya-deva.	6th year, Mīna, śu. trayōḍaśi, Wednesday, Makha.	Do. . .	Registers a grant of land by Anumanuḷaṇ Velaṇ-Tirumarudandurai-Uḍaiyaṇ Viliṇattaraiyaṇ to the image of Śivātavanīśvaram-Uḍaiyaṇ, set up by him in the temple.
287	On the north and west walls of the same <i>maṇḍapa</i> .	Śaḷva . .	Narasīṅga-deva-Maharāja	Śaka 1393, Vikṛiti, Aṇṇaśi 13, trayōḍaśi, Monday.	Do. . .	Damaged and built in. Seems to register an assignment of taxes by Annamarāṣar, the agent of the king, for repairing the compound-wall of the temple, which had been destroyed during the trouble with the Oḍḍiyas.
288	On the west wall (inside) of the first <i>prākāra</i> in the same temple.	..	Tribhuvanachakravartin Kōṇērinēl-konḍaṇ.	18 + 5th year and 45th day.	Do. . .	Registers remission of taxes on Pallavarāyaṇ-endaḷ, granted for worship and offerings to the temple of Tirumaraṇḍurai-uḍaiya-Nayaṇar at Idaiyaṇ in Idaiyaṇ-naḍu, a sub-division of Kuṇṇakkaḷ-kōṇṇam in Malaḍu <i>alias</i> Jananātha-vaḷanaḍu, which was a district of Malai-maṇḍalam.
289	On the same wall	Pāṇḍya . .	Tribhuvanachakravartin Vira-Pāṇḍya-deva.	18 + 5th year, Aippaśi 25.	Do. . .	Gives the boundaries of Pallavarāyaṇ-endaḷ, which had been given to the temple by the father of Sudamaḷaṇ Aṭṭkonḍadevaṇ-Kōṇṇarāyaṇ of Uttaraṇpakkam.
290	Do.	Vijaya-nagara.	[Vira-Bhūpa]ti-Uḍaiyaṇ	Śaka 1337, Man-matha, Kar-kāṭaka, ba. Friday, Revati.	Do. . .	States that the temple of Tirumaraṇḍurai-uḍaiya-Nayaṇar at Idaiyaṇ in Idaiyaṇ-ṇaḍu, a sub-division of Tirumūṇaippaḍi-naḍu, having fallen into disuse, provision was made for worship and repairs, by remitting the taxes due on the lands belonging to it and by assigning some other incomes. This was made for the welfare of the king.
291	In the <i>gōpura</i> of the same temple, left of entrance.	Do. . .	Virūpakshadeva-Maharāja, (son of) Virapratāpa Dēvarāja, 'who witnessed the elephant hunt'.	Śaka 1407, Viśva-vasu, Āḍi 15, śu. daśami, Friday, Tiru-vōṇam.	Do. . .	Registers that on the recommendation of the weavers of Kañchiṇṇapuram and Viriñchipuram, the privilege of <i>tanḍu</i> and <i>śaṅgu</i> was granted to the weavers of Vaḷudilampatturāja by Aramaḷatta-Nayaṇar, in consultation with Kōṇṇarāyaṇ, Kaṇṇayaṇ and Kañchirāyaṇ.
292	In the same place . . . . .	..	..	Khara, Āḍi 16 . .	Do. . .	Built in at the end. Records the grant of the concessions to, and the re-settlement of, the <i>Kaikkōla-mudali</i> s and the <i>dēvaradiyaṇ</i> of Idaiyaṇ who had left the village, being unable to pay the taxes <i>echchōṇ</i> and <i>paḷavari</i> .
293	In the same <i>gōpura</i> , right of entrance.	..	Śrīraṅga-deva-Maharāja	Āṅṅira, Tai 21 . .	Do. . .	Registers the agreement entered into by the <i>Vāśal-mudali</i> s of Kōṇṇarāyaṇ, Nayaṇar Kañchirāyaṇ, the <i>nāṭṭavar</i> of Idaiyaṇ, etc., denying the privilege of using <i>pāṇḍai</i> , <i>parivaṭṭam</i> , etc., to the artisan class (<i>kaṇṇmālar</i>) at Śīrūṇṅur-ṇaḍu in Idaiyaṇ-ṇaḍu, as in the case of the <i>Kaikkōlas</i> at Paḍaividu, Seṇji and Tiruvannāmalai.
294	On the north and west walls of the central shrine in the Ādikēśava-Perumaḷ temple in the same village.	Vijaya-nagara.	Ramadeva-Maharāja, 'ruling from Ghanagiri.'	Śaka 1544, Rudhīroḍḍāri, Paṇḍuni 1.	Telugu . .	Registers the setting up of the processional idols, and the grant of land for providing for offerings and worship to them, by Veligōti Kaṇṇappa-Nayanigaru, son of Rayappa-Nayanigaru and grandson of Venkaṭappa-Nayanigaru.
295	On the west and south walls of the same shrine.	Do. . .	Sadaśivadeva-Maharāja	Śaka 1450 (wrong), Saumya, Tai 25.	Tamil . .	Gives the boundaries of two plots of land granted to the temple of Kēśava-Perumaḷ at Idaiyaṇ, for the merit of <i>aḍappam</i> Kappa-Nayaka and Pappu-Reddiyaṇ.
296	On the south wall of the same shrine.	..	..	Saumya, Tai . .	Tamil and Telugu.	A bi-lingual inscription stating that Mallala-Konḍayya built the temple and consecrated in it the image of Kēśava-Perumaḷ.
GINGEE TALUK.						
297	Devanur.—On the north wall of the central shrine in the dilapidated Śiva temple in the village.	Vijaya-nagara.	Ariyaṇa-Uḍaiyaṇ, son of Bokkaṇa-Uḍaiyaṇ.	Kaḷayukti, Āḍi 10	Tamil . .	Registers grant of the village Saṅgamapuram, free of taxes, to the temple of Āḷuḍaiya-Nayaṇar at Devanur in Annamaṅgalap-ṇaḍu, a sub-division of Siṅṅapura-vaḷanaḍu situated in Paḷkūṇṇa-kōṭṭam, a district of Jayaṅḍoḍaśola-maṇḍalam.
298	On the north and west walls of the same shrine.	Chōḷa . .	Tribhuvanachakravartin Chōḷadeva.	8th year	Do. . .	Registers a grant of land in Vaḍapaṭṭi and of taxes by Seṇḍēni Nalayaṇarāyaṇ Aṇṇamaṇḍappan <i>alias</i> Rajendraśō-ḷa]-Sambavarāyaṇ, for offerings to the god.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOOT DISTRICT —cont.						
GINGEE TALUK—cont.						
299	Devanur.—On the west wall of the same shrine.	..	....	Śobhakrit, Obittirai 16	Tamil	.. States that the image of Ilaiyanāyinar (Subrahmanya) was set up in the temple of Devanūranda-lambirānar.
300	On the south wall of the same shrine.	Vijaya-nagara.	Viruppaṇa-Uḍaiyar, son of Hariyaṇa-Uḍaiyar.	Dhātu, Āpi 10	Do.	.. Registers grant of land as <i>kudinīṅga-dēvadāna</i> to Tennavadaraiyar by the <i>Māhāśvaras</i> , the trustees, the <i>Kaikkōlas</i> and the <i>Kaikkōlu-mudalis</i> , who met in the <i>maṇḍapa</i> called 'Mannarai-mudisūttam-perumal-tiruvolakkamandapam' in the temple of Tirunāgīśvaram-udaiya-Nayanār at Devanūr.
301	On the same wall .. .. .	..	Sakalalōkachakravartin Rājānarayanan-Sambavarāya.	14th year	Do.	.. Registers assignment of certain specified taxes to the temple of Tirunāgīśvaram-udaiya-Nayanār.
302	Do.	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōlādē[va].	Do.	Do.	.. Ends of lines built in and incomplete. Mentions, <i>Seṅgeni Nalayiravaṇ Ammaiappaṇ alias Ra[jendrasōla]-Sambuvarayan</i> .
303	On the east and north walls of the <i>maṇḍapa</i> in front of the central shrine in the same temple.	Pāṇḍya	Jaṭavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	13th year, Makara, ba. ekadasi, Monday, Mōla.	Do.	.. Registers a tax-free grant of Śindavanputteri to the temple of Tirunāgīśvaram-udaiya-Nayanār at Devanūr, by the assembly of Annamāṅgalapparu in Palkunra-kōttam, a district of Jayāṅgondasōla-maṇḍalam, for offerings and festivals.
304	On the north wall of the same <i>maṇḍapa</i> .	Vijaya-nagara.	Viruppaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar.	Śaka 13[11], Vibhava, Karkaṭaka, ba. navami, Aśvati.	Do.	.. Registers grant of land to the temple of Tirunāgīśvaram-udaiya-Nayanār by Pannaiḱilār of Valatti.
305	On the same wall	Do.	Mallikarjunadeva-Maharaya, son of Devarāya, 'who was pleased to witness the elephant hunt'.	Śaka 1383, V[r]iṣha, Āvani 3, dvadasi.	Do.	.. Registers grant of the village of Valaippalavan-taṅgal in Annamāṅgalapparu as a <i>kudinīṅga-dēvadāna</i> to the temple of Tirunāgīśvaram-udaiya-Nayanār, for worship and service, by Mahamaṇḍalēśvara Uliya-Ramayadeva-Maharaya. To the tenant Puppāna-Maṇikkam another grant of land was made for the maintenance of a <i>maṣa</i> .
306	On the south wall of the dilapidated <i>maṇḍapa</i> in the same temple.	..	Sakalalōkachakravartin Rājānarayanan-Sambavarāya.	16th year	Do.	States that the <i>maṇḍapa</i> , compound-wall, kitchen and <i>gopura</i> were the gift of Āsiriyāṅkattar <i>alias</i> Mannarai-mudisūttam-perumal, a <i>dēvaradiyar</i> of the temple.
CHINGLEPUT DISTRICT.						
PONNERI TALUK.						
307	Tiruppalaivanam.—On the north wall of the central shrine in the Tiruppālēśvara temple in the village.	..	....	..	Sanskrit in Telugu.	Damaged and fragmentary. Seems to register provision made for the sacred bath and offerings to Sambhu and Devi by Narayana of the Saluva family.
308	On the same wall .. .. .	..	Tribhuvanachakravartin Alluv-Tirukkalattideva-Gaṇḍagopālādēva.	3rd year	Tamil	.. Registers gift of 6 Gaṇḍagopālān-māḍai by a merchant of Tiruppalaivanam, to the temple of Tiruppalaivanam-udaiya-Nayanār, for sacred bath, offerings and festival on the day of Ardra in the month of Margali.
309	Do.	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	24th „	Do.	.. Registers grant of land, by purchase, by the headman of Indambedu in Sottanūr, a village in Pannaiyūr-naḍu, a sub-division of Tirumunaippadi-naḍu, in Naḍuvu-naḍu <i>alias</i> Rajarāja-valanaḍu, for the formation of a flower-garden under the name Alālasunderan, to the temple of Tiruppalaivanam-Uḍaiyar in Payyūr-kōttam, a district of Jayāṅgondasōla-maṇḍalam.

310	Do.	..	..	..	Do.	..	Tribhuvanachakravartin Rajarajadeva ..	15th	..	..	Do.	..	Registers grant of 8 <i>pāṇkāśu</i> by the daughters of Amanipakkilāṇ of Araṣūr for lamps in the temple for the welfare of their husbands and themselves.
311	Do.	..	..	..	Do.	..	Do.	14th	..	..	Do.	..	Registers that the <i>Sivabrāhmanas</i> received 2 Bhujabalan- <i>māḍai</i> from the residents of Paṇaṅguḍi and agreed to burn two lamps in the temple.
312	Do.	..	..	..	Pandya	..	Jaṭavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyaḍeva.	11th	..	..	Do.	..	Registers gift of money and a lamp-stand by the wife of Sūryadeva residing in the big street at Tiruppalaivanam for burning a perpetual lamp in the temple.
313	Do.	..	..	..	Chōla	..	Tribhuvanachakravartin Kulōttuṅga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Pandya'.	15th	..	..	Do.	..	States that Vaḍugaṇ-Devaṇ gave as <i>śidāṇam</i> to his two sons-in-law two-thirds of his rights in several villages, which had been assigned to him towards the cost of constructing a stone temple to Tiruppalaivanam-Udaiyar undertaken by Śōḍi-Vaḍugaṇ <i>alias</i> Jayaṅgaṇḍasōla-Kiḍarattaraiyan.
314	Do.	..	..	..	Do.	..	Tribhuvanachakravartin Rajarajadeva ..	10th	..	..	Do.	..	Registers gift of sheep by Śekkilaṇ Pattiyadevaṇ-Ātkondaṇ of Kunṇattar in Kunṇattar-nāḍu, a division of Puliyār-kōṭṭam, which was a district of Jayaṅgaṇḍasōla-maṇḍalam.
315	Do.	..	..	..	Do.	..	Rajakēsaiivarman, 'who was pleased to gild Tiruppe-ambalam'.	11th	..	..	Do.	..	Slightly damaged. States that the <i>Sivabrāhmanas</i> of the temple received money from a resident of Tiruvaṇmiyār in Puliyār-kōṭṭam and agreed to burn a lamp in the temple.
316	Do.	..	..	..	..	..	Tribhuvanachakravartin Kōronṇai-kondaṇ.	..	..	..	Do.	..	Incomplete. Registers a gift of land to the temple for offerings.
317	Do.	..	..	..	Chōla	..	Tribhuvanachakravartin Kulōttuṅga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	18th year	..	..	Do.	..	Registers a gift of money to the <i>Sivabrāhmanas</i> of the temple by Nuṅgamadeviyar, wife of Madhurantaka-Pottappicheḷaṇ-Siddharaiśar, for burning a lamp in the temple.
318	Do.	..	..	..	..	..	....	18th	..	..	Do.	..	Registers a supplementary grant for the lamp mentioned in No. 317.
319	Do.	..	..	..	Chōla	..	Tribhuvanachakravartin Rajarajadeva ..	12th	..	..	Do.	..	Registers a gift of land by Madhurantaka-Pottappicheḷaṇ Gaṇḍagōpalaṇ, as <i>tirucheḥiṇḍuppaṭṭi</i> for providing arguments to the god.
320	Do.	..	..	..	Do.	..	Tribhuvanachakravartin Rajadhirajadeva	11th	..	..	Do.	..	Incomplete. Seems to provide for a lamp to the temple of Tiruppalaivanam-Udaiyar at Kōlar in Payyār-kōṭṭam.
321	Do.	..	..	..	Do.	..	Tribhuvanachakravartin Rajarajadeva ..	15th year, Āḍi	..	..	Do.	..	Records a gift of gold by a resident of Iraiyār in Kunṇa-nāḍu, a sub-division of Uṇṇokkaṭṭu-kōṭṭam, a district of Jayaṅgaṇḍasōla-maṇḍalam, for burning a lamp in the temple.
322	Do.	..	..	..	Do.	..	Do.	17th year	..	..	Do.	..	Incomplete. Registers gift of land, by purchase, by Maṅgaināyakaṇ-Maḷavarayan, from the assembly of Vayalar <i>alias</i> Śatrubhayaṅkara-śaturvēdimāṅgalam in Pulār-kōṭṭam, for burning lamps in the temple.
323	Do.	..	..	..	..	..	Tribhuvanachakravartin Alluṇ-Tirukkalatideva- <i>Gaṇḍagōpalaḍeva</i> .	3rd	..	..	Do.	..	Registers gift of land by the headman of Nāyaṇ <i>alias</i> Jayaṅgaṇḍasōlaṇallūr in Nāyaṇ-nāḍu, a sub-division of Pulal-kōṭṭam <i>alias</i> Vikramaśōla-vaḷanaḍu, a district of Jayaṅgaṇḍasōla-maṇḍalam, for burning a lamp in the temple.
324	Do.	..	..	..	Chōla	..	Tribhuvanachakravartin Kulōttuṅga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Pandya'.	24th	..	..	Do.	..	Registers gift of land by purchase by a goldsmith of Perūr in Perūr-nāḍu, a sub-division of Puliyār-kōṭṭam, a district of Jayaṅgaṇḍasōla-maṇḍalam, for a flower-garden to the temple.
325	On the north and west walls of the same shrine.	..	..	..	Do.	..	Tribhuvanachakravartin Vikrama-Chōladeva.	11th	..	..	Do.	..	Registers sale of land, free of taxes, by the assembly of Puvarambi <i>alias</i> Kuḷijiramalla-śaturvēdimāṅgalam to the Daṇmadavalavaṇ- <i>tirumaḍam</i> attached to the temple of Tiruppalaivanam-Udaiyar of Tirappāṇṇurai in Kōlar-nilai, for the money endowed by Tiruvēkambamudaiyaṇ-Narpattēnnaiyira-Nambi.
326	On the west wall of the same shrine.	..	..	..	..	..	Tribhuvanachakravartin Alluṇ-Tirukkalatideva- <i>Gaṇḍagōpala</i> .	4th	..	..	Do.	..	Registers gift of land by the headman of Nāyaṇ <i>alias</i> Jayaṅgaṇḍasōlaṇallūr, for burning a lamp in the temple.
327	On the same wall	..	..	..	Chōla	..	Tribhuvanachakravartin Kulo .....	..	..	..	Do.	..	Portions left unengraved and incomplete. Seems to register a gift of cows to the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CHINGLEPUT DISTRICT— <i>cont.</i>						
PONNERI TALUK— <i>cont.</i>						
Tiruppalaivanam— <i>cont.</i>						
328	On the same wall	Chōla ..	Tribhuvanachakravartin Kulottunga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Pandya.'	19th year	Tamil ..	Registers sale of land to the temple by the assembly of Perumbēttunilai-Tattamañji to conduct the festival of Tiruppalaivanam-Udaiyar in the month of Chittirai, for the money received by them from a goldsmith.
329	Do.	Do. ..	Tribhuvanachakravartin Rajarajadeva ..	18th ,,	Do. ..	Registers gift of gold and a lamp-stand for burning a lamp in the temple, by a merchant of Adakkur in Solamandalam, who had also set up an image of Karaikkal-Ammal (in the temple).
330	Do.	Do. ..	Do. ..	15th ,,	Do. ..	Registers grant of land by Gaṇḍagōpala as the gift of Panaiyandai <i>alias</i> Gaṇḍagōpala-Mānikkam, the sister of Sittamadeviyar, a dancing-girl attached to the temple of Marumasiddhīsvaram udaiya-Nayanar at Nellor, for feeding devotees in the Gaṇḍagōpalamanikka- <i>maṭha</i> at Tiruppalaivanam and for the maintenance of a flower-garden.
331	Do.	Do. ..	Tribhuvanachakravartin Virarajendra-Chōladeva.	6th year, Kanni, ba. saptami, Tuesday, Rohini.	Do. ..	Registers gift of cows by Valaiyamalagiyan-Oṭṭiarasaṇ, the <i>nāḍālvāṇ</i> of Kulottungaśōlan-Payyūr, for burning a perpetual lamp in the temple.
332	Do.	Do. ..	Tribhuvanachakravartin Rajarajadeva ..	23rd year, Vriśchika, śu. shashthi, Sunday, Tiruvōnam.	Do. ..	Registers gift of money by Ammaiappan-Parpatibagan <i>alias</i> Narpattennayiravelaṇ of Meduvūr, for burning a lamp in the temple.
333	Do.	Do. ..	Do. ..	28th year	Do. ..	Registers gift of cows by the chief mentioned in No. 331 above, to the temple for a lamp.
334	Do.	Do. ..	Tribhuvanachakravartin Kulottunga-Chōladeva.	14th ,,	Do. ..	Registers gift of cows by Munaiyadaraiyan-Tiruvaraṅgam-udaiyan-Malaiyarayan of Naḍuvilmalai to the temple for a lamp.
335	Do.	Do. ..	Kulottunga-Chōladeva	12th ,,	Do. ..	Registers gift of sheep by a shepherd of Āyūr, for burning half a lamp in the temple of Tirutētturai-Tiruppalaivanam-Udaiyar.
336	Do.	Do. ..	Tribhuvanachakravartin Rajarajadeva ..	13th ,,	Do. ..	Registers gift of money for a lamp, by Kumaṇarasaṇ-Sidharan of Menṇudalaimeḍu, in Paiyūr-kōttam.
337	On the west and south walls of the same shrine.	Do. ..	Tribhuvanachakravartin Rajadhirajadeva	6th ,,	Do. ..	Built in at the ends of lines. Registers provision made by Kulottungaśōla-mahipalaṇ of Amūr <i>alias</i> Chōlendra-singanallūr in Eyiṇūr, situated in Paiyūr-kōttam, a district of Jayaṅgondaśōla-mandalam, for celebrating the Margali-Tiruvadirai festival in the temple.
338	On the same walls .. ..	.. ..	Tribhuvanachakravartin Vijaya-Gaṇḍagōpaladeva.	18th ,,	Do. ..	Built in at the ends of lines. Registers gift of money for a lamp by a <i>vāṇigaṇ</i> .
339	Do.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	7th ,,	Do. ..	Registers gift of cows for a lamp by Vijyadiraṇ-Śelvaṇ of Pduvayil in Eyiṇūr, situated in Paiyūr-kōttam, a district of Jayaṅgondaśōla-mandalam.
340	On the south wall of the same shrine.	Do. ..	Do. do. ..	29th ,,	Do. ..	Registers gift of money by a <i>vāṇiya</i> of the village, for burning a lamp before the goddess Periya-Nachchiyar in the temple of Tiruppalaivanam-Udaiyar.

341	On the same wall	Chōla ..	Tribhuva[nachakravartin] Chōladēva.	Kulōttuṅga	23rd year ..	Do. ..	Registers sale of land named Ālāśundara-vilāgam to the temple of Kumārīśvaram-udaiya-Nāyanār by the assembly of Puvarambi <i>alias</i> Kuñjaramalla-ohaturvedimaṅgalam, for the money received by them from a <i>Śivabrāhmaṇa</i> of the temple of Tiruppālaivaṇam-Udaiyar.
342	Do.	Do. ..	Tribhuvanachakravartin Ku[lo] .....		..	Do. ..	Built in in the middle. Seems to register a gift of money for burning a perpetual lamp in the temple.
343	Do. .. .. .	..	Tammu-Siddhi		Śaka 'dhirayāyi' (1120).	Sanskrit in Grantha.	Traces the genealogy of Tammu-Siddhi from Kalikala-Chōla of the solar race through Madhurantaka, Tiluṅga-Vijja, Nalla-Siddhi, Era-Siddhi and Betta, and registers the assignment of the taxes on a village to the temple.
344	Do.	Chōla ..	Tribhuvanachakravartin Virarajendra-Chōladēva.		5th year ..	Tamil ..	Registers gift of money by a dancing girl, for a lamp in the temple.
345	Do.	Do. ..	Tribhuvanachakravartin Rajarajadēva ..		14th ..	Do. ..	Registers gift of buffaloes by Ariyaṇ Tiruchchirrambala-mudaiyaṇ-Padumaṇ <i>alias</i> Kattimāṇ, a native of Kāśmirapuram, for a lamp in the temple.
346	Do.	Do. ..	Do. ..		22nd ..	Do. ..	Registers gift of money and a lamp-stand by Marattāṇ Aramudaiyaṇ-Abhayampukkaṇ, a merchant of Piridi-mānikka-perunderuru in Tiruppaśūr, situated in Ikkaṭṭu-kōttam, a district of Jayaṅgondaśōla-maṇḍalam, for a lamp in the temple.
347	Do.	Do. ..	Do. ..		28th ..	Do. ..	Registers gift of money by a merchant of Tiruppālaivaṇam for a lamp in the temple.
348	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanaviradēva.		36th ..	Do. ..	Registers gift of money by Gaṅgamadevi-Tilakavanudali of Setturai in Seṅgaṭṭu-kōttam, a district of Jayaṅgondaśōla-maṇḍalam, for a lamp in the temple.
349	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōladēva, 'who covered Pērambalam with gold.'		..	Do. ..	Registers gift of sheep by a resident of Amūr in Eyiypūrnīlai, a sub-division of Ikkaṭṭu-kōttam for a lamp in the temple.
350	Do.	Do. ..	Tribhuvanachakravartin Rajarajadēva ..		7th year ..	Do. ..	Registers gift of land made free of taxes, after purchase from the assembly of Medukūr <i>alias</i> Kēralantaka-ohaturvedimaṅgalam in Kōlūr situated in Paiyyūr-kōttam, a division of Jayaṅgondaśōla-maṇḍalam, by Periyaṇ Tiruchchirrambalamudaiyaṇ-Seliyavelaṇ of Uraṇūr in Avur-kurram, a sub-division of Nittavinoda-valanadu, which was a district of Śōla-maṇḍalam, for the maintenance of the <i>āṇḍārs</i> of the Anbarkkadiyar-maṣha, who look after the <i>tirukkōṭṭi-maṇḍapa</i> , recite the <i>Tirumurai</i> , and cultivate the flower-garden called 'Pattarohittatturaivaṇ-tirunandaraṇam'.
351	Do.	Do. ..	Tribhuvanachakravartin Tribhuva-viradēva.		39th ..	Do. ..	Incomplete. Registers sale of land by the assembly of Perumbēdu <i>alias</i> Vikramaśōla-ohaturvedimaṅgalam in Paiyyūr-kōttam, for the money received by them from a dancing-girl of the temple of Tiruvorriyurudaiya-Nāyanār in Pūlar-kōttam, a district of Jayaṅgondaśōla-maṇḍalam, for the maintenance of the servants tending the flower-garden endowed by her.
352	Do.	Do. ..	Tribhuvanachakravartin Rajarajadēva ..		15th ..	Do. ..	Registers gift of money by the headman of Perumbēdu for a lamp in the temple.
353	Do. .. .. .	..	Tribhuvanachakravartin Vijaya-Gaṇḍagōpaladēva.		16th ..	Do. ..	Registers gift of sheep by Āraṇi-Vannakkaṇ Pērambalak-kuttaṇ-Vēttaiyalagiyaṇ for a lamp in the temple.
354	Do. .. .. .	..	Tribhuvanachakravartin Allun-Tirukkalattideva-Gaṇḍagōpaladēva.		3rd ..	Do. ..	Registers gift of land by Āraṇi Vannakkaṇ Kāvudaiyaṇ-Sūryadēvaṇ to the temple of Tiruppālaivaṇam-udaiya-Nāyanār, for offerings.
355	Do.	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva.		14th ..	Do. ..	Registers gift of lands in Alina[llor] by the assembly of Paiyyūr-kōttam for constructing the Sundara-Pāṇḍya-tirumadi, called after the king's name.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CHINGLEPUT DISTRICT— <i>cont.</i> PONNERI TALUK— <i>cont.</i> Tiruppalaivanam— <i>cont.</i>						
356	Round the belt of the same shrine	..	....	Śaka 1601 (expired), Siddharthi, Kartika, ba. 10.	Telugu ..	Registers provision made by the people of the <i>nādu</i> and <i>dēṣam</i> , the <i>Kaikkōlas</i> , etc., for the midday offerings and worship to the god Palēśvarasvamin.
357	On the south wall of the <i>maṇḍapa</i> in front of the same shrine	Vijaya-nagara.	Vira Sayana-Uḍaiyar, son of Kamparaja	4th year, Vikṛiti, śu. . . , Sunday, Śodi.	Tamil ..	Beginnings of lines built in. Seems to register gift of land to the temple. Mentions the measuring-rod called 'Gaṇḍargaṇḍan-kōl'.
358	On the same wall	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	22nd year	Do. ..	Beginnings of lines built in. Registers gift of sheep and a lamp-stand by an oil-monger of Perungurumbūr, a village in Paiyūr-kōṭṭam, for a lamp in the temple.
359	Do. .. .. .	..	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpaladeva.	25th „	Do. ..	Registers gift of gold by the daughter-in-law of Tyaga-samudra-Pallavaraiyar of Injūr in Paiyūr-kōṭṭam, for a lamp in the temple.
360	On the south and east walls of the same <i>maṇḍapa</i> .	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	20th „	Do. ..	Registers gift of sheep by Śivadavanapperumal of Alattār in Tenkarai Nittavinoda-vaṇaṇaḍu for a lamp in the temple.
361	On the north wall of the same <i>maṇḍapa</i> .	..	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpaladeva.	7th „	Do. ..	Registers gift of 5½ Gaṇḍagōpalan- <i>māḍai</i> by Kaḍarattaraiyar Saṁippillai-Kōvappillai, for providing for offerings and worship to the god on the day of Uttarayana-samkrānti.
362	On the same wall	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	22nd „	Do. ..	Ends of lines built in. Registers gift of gold by Periyālvar Vanavaṇ-Viḷupparaiyan, for a lamp in the temple.
363	On the north wall of the verandah round the central shrine in the same temple.	Kakatiya ..	Mahamaṇḍalēśvara Prataparudradeva ..	Pramadi	Do. ..	Ends of lines built in. Seems to register a remission of taxes granted on the land formerly endowed by [Gaṇ]da-gōpaladeva and the <i>Nāṭṭu-mudali</i> , for the maintenance of 20 twilight lamps in the temple.
364	On the same wall .. .. .	..	Tribhuvanachakravartin Rajaraja-Gaṇḍa-gōpaladeva.	35th year	Do. ..	Registers sale of land by the trustees of the temple to Tiruvēkamamudaiyan. Sengadirebelvan, a resident of Virudarajabhayamkāranallūr in Kakkalūr-nādu, a subdivision of Ikkattū-kōṭṭam in Jayangōṇḍaśōla-maṇḍalam, who endowed it for a flower-garden to the temple. Mentions the measuring rod called 'Vaḷavaṇḍan-kōl'.
365	On a slab with an Āṇjaṇḍya-image, fixed in the west verandah of the same shrine.	..	....	..	Do. ..	States that (this image) is the gift of Nuḷappiyarṇōḷan-Nayakkanarayanāṇ Alluntikkaṇ.
366	On the pedestal of the metallic image of Chandraśekhara in the same temple.	..	....	Śaka 1681, Pramādi, Vaiśākha, śu. 7.	Telugu ..	States that the images of Chandraśekhara and his consort in the temple were the gift of Raghunayakularaju, son of Kumara-Venkaṭraju and grandson of Venkaṭraju of Kōluru, who bore the <i>birudas</i> 'Medini-misara-gaṇḍa, Kaṭṭari-sāluva, Kalyāṇapūravaraḍhiśvara' etc.
367	On the pedestal of the metallic image of Nataraja in the same temple.	..	....	Śaka 'ritimlōke' (1362), Raudri, Karttika, śu. 13, [Sunday].	Kannada ..	States that the <i>piṭha</i> for the Nataraja image was presented by Avasaram Brāmmaṇa-Nayaka, son of Timmaṇa, the minister at Udayagiri.
368	On a pillar in the <i>mahā-maṇḍapa</i> of the same temple.	..	....	Kālayukti, Magha, ba. 2.	Telugu ..	States that the <i>maṇḍapa</i> was constructed by Peddaraja, son of Obalarajayya.
369	On the south wall of the same <i>maṇḍapa</i> .	Vijaya-nagara.	Kumara Vira-Sayana-Uḍaiyar	10th year	Tamil ..	Incomplete. States that the <i>mahā-maṇḍapa</i> and the steps in the temple of Tiruppalaivanam-udaiya-Nayanar were the gifts of a resident of Amūr in Paiyūr-kōṭṭam.
370	On the same wall	Do.	Kumara-Bokkaraya	Krōdhana	Do. ..	Damaged. Seems to register a tax-free sale of land for a flower-garden to the temple.

371	Do. .. ..	..	....	Śaka 1356, Raksha- [sa], Kanni. Śu. dvitīya, Chittirai.	Do. ..	Damaged. Refers to Paiyēr-kōṭṭam in Meykunra-vala- nādu.
372	Do. .. ..	..	Tribhuvanachakravartin gopālādēva.	Vijaya-Gaṇḍa- Uttiram.	Do. ..	Registers assignment of <i>maṅṁmai</i> -taxes to the temple by <i>Śrīkāryam</i> Pallavarāyar, in a meeting of the <i>nagarattar</i> and <i>paradēsis</i> of several <i>maṇḍalas</i> .
373	Do. .. ..	..	....	..	Do. ..	States that the <i>maṇḍapa</i> and the steps were the gift of Annappillai-Nayakkar.
374	On the south and east walls of the same <i>maṇḍapa</i> .	..	[Damaged]	12th year. Śaka 1280, Vilambi, Tula, Śu.... Monday, Puṇar- pōṣam.	Do. ..	Damaged in the middle. Records that the trustees of the temple received money, and made tax-free the land endowed for rearing a flower-garden called Aimbatteluvār- <i>tirunandavanam</i> .
375	On the north wall of the same <i>maṇḍapa</i> .	..	Tribhuvanachakravartin gopālādēva.	Vijaya-Gaṇḍa- 20th year, Miṇa, Śu. prathamā, Friday, Uttiram.	Do. ..	Registers a remission of taxes granted by Madhurāntaka- Pottappichoholan <i>alias</i> Vijaya-Gaṇḍagōpala on the villages Tiruppālāivanam and Paṇaimbakkam belonging to the temple.
376	On the south wall of the Lokambal shrine in the same temple.	Pāndya ..	Jatavarman <i>alias</i> Tribhuvanachakra- vartin Sundara-Pāndyādēva.	14th year, Āṇi 8, Sunday, Makha.	Do. ..	Registers gift of money by Devargalādēvan, the agent of Tondaimānār and the headman of Naraiyūr in Tiru- naraiyūr-nādu, a sub-division of Kulottuṅgaśōla- val-nādu, which was a district of Śōla-maṇḍalam, for burning a lamp in the shrine of the goddess.
377	On the same wall .. ..	..	Rajanarayana-Śambavarāya ..	3rd year, Mēṣa, Śu. daśami, Sunday, Mūla.	Do. ..	Registers the provision made by the agent of Tikkama- Nayakar for repairs to the shrine of the goddess Yēṇṇumpiriyada-Nachchiyar.
378	Suruttapalli.—On the north wall of the central shrine in the Valmikeśvara temple in the same village.	Vijaya- nagara.	Mahamaṇḍalēśvara Bukkarāya ..	Śaka 1272, Nan- dana, Śirṇba, Śu. pañcāmī, Pōṣam, Monday.	Do. ..	Slightly damaged. Seems to register sale of a partial right of worship in the temple of Pallikonda-Nayinar, by a <i>dēvakanni</i> of Śiravarakuttappal[*]i in Niccheiyūr- nādu to Poṇṇambala-Bhaṭṭa.
379	On the south wall of the same shrine.	..	....	..	Do. ..	In characters of the 15th century. States that the images of Chandrasekhara and his consort in the temple were the gift of Rajanarayana-Vellāṇ of Pōṇḍaipakkam.
380	On a stone built into the floor at the entrance into the same temple.	..	Vijaya-Gaṇḍagōpālādēva ..	3rd year ..	Do. ..	Damaged and fragmentary. Mentions Ikka[tṭu-kō]ṭṭam.
CONJEEVERAM TALUK.						
381	Tirupparuttikkunram.—On the inner face of the wall of the <i>antarāḷa</i> of the Trikoṭa-basti in the Trailokyanatha (Jaina) temple in the village.	Chōla ..	Parakeśarivarman <i>alias</i> Tribhuvana[cha- kravartin Vikrama-]hōlādēva].	13th year, Āvani, Thursday, Āṇḍam.	Do. ..	Beginnings of lines built in, and intercepted by pillars in the middle. Contains a portion of the introduction <i>புமரலை மிடைந்து</i> , etc. Registers sale of land, free of taxes, to the Jaina temple, by the assembly of Viṣṇar <i>alias</i> Kavalaiyatilada-chaturvedimaṇḍalam in Virpeḍu- nādu, a sub-division of Kaliyār-kōṭṭam, which was a district in Jayāṅgondśōla-maṇḍalam. Another sale of land in Tirupparuttikkunra, a <i>pallichechādam</i> in Virpeḍu-nādu, to Aramba-Nandi, made in the 17th year of Vikrama-Chōlādēva is also engraved in continuation of this inscription.
382	On a beam in the same <i>antarāḷa</i> ..	Do. ..	Rajakesarivarman <i>alias</i> Tribhuvanachakra- vartin Kulottuṅga-Chōlādēva.	46th year ..	Do. ..	Begins with the words <i>புகழ்க்கும்ந்த புணரி</i> , etc. Re- gisters sale of land, free of taxes, by the assembly of Kaitaduppar <i>alias</i> Hastivarāya-chaturvedimaṇḍalam to the <i>Rishisamudāyattār</i> at Tirupparuttikkunra, for digging a channel.
383	On the east side of the compound wall in the same temple.	..	....	..	Do. ..	States that this wall (was built by) Aḷagiya-Pallavan.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
MADRAS DISTRICT.						
384	Nungambakkam. —On a granite pillar in the Observatory in the village	..	....	Kali 4893	Tamil ..	Records the construction of this hall by the (East India) Company under the supervision of Mikkil Tappin (Michael Topping), to view the celestial objects.
385	On the same pillar .. ..	..	....	..	Telugu ..	Same as No. 384 above.
386	Do. .. ..	..	....	..	Urdu ..	Same as No. 384 above.
387	Do. .. ..	..	....	..	English ..	The words 'Michael Topping: Arch-A. C. MDCCXCII' are engraved.
388	On a tablet fixed in the south wall of the same building.	..	....	..	Latin ..	Contains the lines :— 'Astronomiæ Consecratum Sumptibus Societatis Anglicanæ In India Mercaturæ Faciendæ Favente Carolo Oakeley Barto Praefecto Praesidii Sancti Georgii.' A. D. MDCCXCII.
NORTH ARCOT DISTRICT.						
ARKONAM TALUK.						
389	Panapakkam. —On the north and west walls of the central shrine in the Mayūranāthasvamin temple in the village.	Vijaya-nagara.	Venkaṭapati-deva-Mahārāya	Śaka 1515 (mistake for Śaka 1510), Mīna, ba. eka-dāśī, Sunday, Uttirāḍam.	Tamil ..	Damaged. Seems to register a <i>śarva-mānya</i> gift of land to the god Tiruppuliappar at Panapakkam. Mentions Śeshagiri-Ayyan, son of Gīriyappayyar, the agent of Achyutappa-Nayakkarayyan.
390	On the north wall of the Saundaryanayaki shrine in the same temple.	Chōla ..	[Rajarajadeva I]	Lost	Do. ..	Fragment. Commences with the words [சாந்தநாயகி] etc. Seems to register a gift of buffaloes and cows to the temple.
WANDIASH TALUK.						
391	Ponnur. —On the door-jamb (proper left) of the central shrine in the Aḷagapperumāl temple in the village.	Pandya ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pandya-deva.	7th year, Maśī ..	Do. ..	Registers the remission of taxes by the assembly of Viḍar-paṇu on the houses on the temple lands, granted for offerings and repairs to the temple of Śrīkarāṇa-viṇṇagar-Emberuman at Ponnūr.
392	On the door-jamb (proper right) of the same shrine.	Pallava ..	Kopperonjiṅga-deva	21st year, Tāi ..	Do. ..	Damaged in the middle. Appears to refer to a gift made by Śorappillai of Ponnūr <i>alias</i> Aḷagiyasolanallūr.
393	On the south wall of the same temple.	Vijaya-nagara.	Mahamaṇḍaleśvara Kṛishṇa-deva-Mahārāya.	Śaka 1499 (mistake for 1445), Subhānu, Kāṇṇi, śu. dāśanī, Revatī, Friday.	Do. ..	Incomplete. Stops with the details of the date.
394	On the same wall	Do.	Tirumalai-Uḍaiyar, son of Bokkapa-Uḍaiyar.	..	Do. ..	Registers gift of the village of Vannakkamba[di] to the temple of Ponnūr, for providing for offerings and lamp on the occasion of the lunar eclipse.
395	Do.	Do.	Kampapa-Uḍaiyar	Ānanda, Chittirai 15.	Do. ..	Registers gift of land, free of taxes, by Ilakkuma-Reḍḍiyār, for a lamp in the temple.
396	On the east wall of the same temple.	..	....	Paridāpi, Tāi 30 ..	Do. ..	Registers gift of land for a lamp by Aḷumpillai-Villavarāyar, the headman of Ponnūr.
397	On the same wall .. ..	..	Sakalalokaachakravartin Rajanarāyaṇa-Sambuvarāya.	3rd year, Āḍi ..	Do. ..	Registers gift of land by Viṇṇasampattapatiyarāya of Perumbudūr, a <i>Mudali</i> of Tyā[ga]yarāya of Tondaimaṇḍalam, for burning a lamp in the temple.
398	Do. .. ..	..	Sakalalokaachakravartin Venṇumaṇḍonḍa-Sambuvarāya.	14th year, Āḍi ..	Do. ..	Registers a similar gift of land for a sacred lamp by Śembī-yadaiyar-Perumālpillai, the headman of Ponnūr.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
NORTH ARCOT DISTRICT —cont.						
WANDIWASH TALUK—cont.						
Ponnur—cont.						
413	On a slab set up in front of the same temple.	Pandya ..	Tribhuvanachakravartin Vira-Pandya-dēva.	4th year, Karttigai	Tamil ..	Registers a remission of taxes made by Pillai-Alaivayugandār, the agent of Maluvachchakravattī, and the <i>nāṭṭavar</i> of Ponnūr-paru, on the lands belonging to the temple of Parāsarīśūramudaiya-Nayanār.
414	On a slab set up in a garden adjacent to the same temple.	Saluva ..	Naraśingadeva-Maharāya	Śaka 14[1]2, Sadharāṇa, Makara, śu. pañchamī, Friday, Uttirattadi.	No. ..	Records that for the merit of Timmarāsa-Udaiyar, Akkala-dēva-Mahāraśirgaḷ assigned to the temple the taxes payable by the weavers settling in the Govindarājaperunderuvu situated in the <i>maṭṭariḷāgam</i> of the temple of Tiruparamīśūram-Udaiyar at Ponnūr.
415	On the east base of the <i>mahā-maṇḍapa</i> in front of the central shrine in the Adinatha (Jain) temple.	Pandya ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin [Vi]krama-Pandya-dēva.	7th year, Masi ..	Do. ..	Records that the <i>nāṭṭavar</i> of Vidālparru assigned the taxes payable by those settling in the <i>paṭṭi-viḷāgam</i> of Adinatha, to provide for worship and repairs.
416	On a beam of the same <i>mahā-maṇḍapa</i> in the same temple.	..	....	Śaka 1655, Kali 4834, Pramādīcha, Vaigasi 17.	Do. ..	States that the Jainas of Svarnapura-Kanakagiri should take the images of Parśvanatha and Svajamālīni-Amman from the temple of Adīśvara every Sunday to Nilagiri-parvata, situated to the north-west of the temple, at the time of the weekly worship of Heḷacharya.
417	On another beam of the same <i>maṇḍapa</i> .	Saluva ..	Naraśingadeva-Maharāya .. ..	.. .. pañchamī, Sunday, Anilam.	Do. ..	Fragment. Mentions the temple of Kapukamalai-Āḷvar at Ponnūr.
418	On a slab fixed near the <i>chāvaḍi</i> in the same village.	..	....	..	Sanskrit in Grantha.	Contains some mystic symbols invoking the protection of Parśva-Tirthankara.
TIRUVANNAMALAI TALUK.						
419	Tiruvannamalai —On the eastern <i>gōpura</i> (proper left) of the Arunāchalēśvara temple in the village.	Tanjore Nāyaka.	Chevvaṇṇa	Śaka 'vedhō-bhagya' (1494).	Sanskrit in Grantha and Tamil (verse).	Verses of Śrinivāsa-Dikshitar of Śaktimaṅgalam, Ellappa-Nayinar, Kalingarayar Unnamalai-Nayinar-Ellappar and Kalmaḍattu-Mudaliyar in praise of the <i>gōpura</i> of eleven storeys, built at Sōnachala by Timmayya-Chinna-Chevva at the request of the brothers Śivanēśa and Lōkarātha.
420	In the same place .. ..	..	....	..	Tamil (verse) ..	States that Tāṇḍavavāṇan celebrated the Āvani-Māla day, built the <i>maṇi-maṇḍapa</i> and dug a tank in the temple at Arunāchala. Another verse refers to the images set up by Ellan-Kalingan at Sōnagiri and other sacred places.
421	Do.	Vijaya-nagara.	Tirumalaideva-Maharāya, 'who was pleased to take all countries.'	Śaka 1492, Pramādata, Makara, śu. caṣamī, Monday, Tiruvōnam.	Tamil	Registers assignment by Chevvaṇṇa-Nāyaka, of several villages in Pakkapparru surrounded by the Nilagiri-parvata in Uttamaśōla-valanadu, a sub-division of Pakkappa-kōṭṭam, which was a district of Jayāṅgodaśōla-maṇḍalam, to the temple of Annāmaḷai-udaiya-Nayinar.
422	Do. .. ..	..	....	Śaka 160[2] ..	Sanskrit in Grantha.	Damaged. Verses of Govindasūri in praise of Chevvaṇṇa.

423	Do.	Vijaya-nagara.	Śrīraṅgaḍeṣa-Mahārāya	Śaka 1496, Bhāva, Vriśchika, śu. pañchami, Avit-tam, Friday. . .	Tamil	Registers an assignment of taxes to the temple, for the merit of Sevvappa-Nayaka.
424	Do.	Do. . . . .	....	..	Kannada (verse).	Slightly damaged. Records the construction of the <i>gōpura</i> at Arunagiri by Chinna-Chevva of the family of Timmabhūpa
425	In the same <i>gōpura</i> , (proper right)	Tanjore Nayaka.	Che[vvappa-A]chyuta	Āṅgrasa, Krittika, purnami, Wednesday, Rohini, Kumbha-jagna.	Sanskrit Grantha. in	Verses by Śonadrinatha recording the setting up of the gold pinnales on the <i>gōpura</i> at Śonadri by the king.
426	In the same place	Vijaya-nagara.	Veṅkaṭaḍeṣa-Mahārāya	Śaka 1512, Vikriti, Ādi 8, śu. purnami, Uttirādam, Tuesday.	Tamil	Registers the details of <i>magaṇai</i> taxes to be collected in the regime of Achchutappa-Nayakarayan at Tiruvannāmalai, an independent village in Peṇnai-vadagarai Vāṇagōppādi, in Seṅgunra-kōṭṭam, which was a district of Jayangondasōla-maṇḍalam.
427	Do.	Do.	Sadaśivadeṣa-Mahārāya	Śaka 1491, Viṭṭha-va, Mīna, dvitīya, Hastā, Friday.	Do.	Records that Sevvappa-Nayaka reduced the taxes on certain articles of merchandise and remitted those on others, in the markets on Tuesdays and Wednesdays.
428	Do. . . . .	..	....	..	Sanskrit Grantha. in	Highly damaged. Verses in praise of the <i>gōpura</i> constructed by Chevappa (at Tiruvannāmalai).
429	Malamanjanur. —On the east wall of the maṇḍapa in front of the dilapidated Perumaḷ temple, in the village.	Vijaya-nagara.	Achutayadeṣa-Maha[rāya], son of Nara-śiṅgayadeṣa.	Śaka 1453	Tamil	Fragment. Seems to register an assignment of land.
CHITTOOR DISTRICT.						
CHITTOOR TALUK.						
430	Velukuru. —On the south wall of the deserted Iṣvara temple, in the village.	Do.	Sadaśivadeṣa-Mahārāya	Śaka 1486, Raktak-shi, Pushya, ba. 10.	Telugu	Damaged. Registers grant of land in Tiruvēṅganallūr, by Prataparayala, son of Maharajadhiraja Śrī-Bhaṇḍaji-Uḍaiyalu. The grant was made in the temple of the god Mārgaśayadeṣa to the temples of Trimūrtiśvaradeṣa and Madhavanarayana-Perumaḷ, for offerings.
431	On a slab fixed before the Madhavanarayana-Perumaḷ temple in the same village.	Do.	Śrīraṅgarayadeṣa-Mahārāya, 'ruling from his jewelled throne at Velūr'.	Śaka 1566, Tārana, Āsvija, śu. 12.	Do	Registers grant by the king of the village Velukuru with its hamlets, in Yiruvārapattu in Chittūru-śima to Kandaḷa Bhavanāchārya, who has the titles <i>Vēdamārga-pratish-ṭhāpanāchārya</i> and <i>Uḍhayavēdāntāchārya</i> . On the north wall of the Madhava-Perumaḷ temple is a fragmentary record dated in Śaka 1410, Kilaka, referring to the repair of the temple.
432	Vavilitota. —On the south wall of the Agastīśvara temple.	Chōḷa	Rajakēśarivarman <i>alias</i> Tribhuvana-chakravartin Kulōttuṅga-Chōḷadeṣa.	21st year	Tamil	Begins with the introduction புகழ்மாது, etc. Registers grant of land by Kuvalalaparamēśvaraṇ Gaṅgakulōr-bhavan Śiyagāṅgaṇ to the temple of Tiruvagattīśvaram-ṇḍaiya-Mahadeṣa at Vāḷaiṅkaḍu in Thū-nadu, a sub-division of Perumbanappādi, which was a district of Jayangondasōla-maṇḍalam.
433	On the same wall	Do.	Do.	40th „	Do.	Begins with the introduction புகழ்மாது, etc. Registers a grant of money by Gaṅgaikondaṇ Araiśaṅgamalla-Viḷupparaiyan, the <i>tantramudali</i> of the obiel mentioned in No. 432 above, for a lamp to the same temple.
434	On the inner wall of the maṇḍapa in front of the central shrine in the Varadarāja-Perumaḷ temple in the same village.	..	....	..	Do.	Registers gift of money by Sinnanḍai-Setti, son of Śīrkuḷar-Kaḷattinatha, for supplying stone-slabs (<i>pakkal</i>) to the temple.
435	On a rock near the temple	Vijaya-nagara.	Śrīraṅgarayadeṣa-Mahārāya	Śaka 1568, Vyaya, Māgha, śu. 5.	Telugu	Damaged. Seems to register grant of land by Dalavay Appa-Nayinivaru, the agent of the king.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SALEM DISTRICT.						
TIRUCHENGODU TALUK.						
436	Devanangurichchi. —On the floor in the front of the Vinayaka shrine on a rock.	..	....	Śukla, Karttigai 12	Tamil	.. States that (this image of) Vinayaka was the gift of a merchant Na[1]lan-Setti.
437	On the floor of another shrine adjoining the above.	..	....	Śaka 4800, Āṅgiras, Karttigai 14, Friday, Svati, trayōdaśi.	Do.	.. States that the shrine and the steps were the gift of Nalla[n*]-Setti of the Nāgrappa-gōttiram, a merchant of Devanagurichchi, mentioned in No. 426 above.
NAMAKKAL TALUK.						
438	Kapilamalai. —On a rock near the steps leading to the outer <i>maṇḍapa</i> of the Subrahmanya temple.	..	....	Kali 4994, Śrīmu-kha, Tai 4, paur-ṇami, Pōṣam.	Do.	.. States that the steps were built by Śankaraṇ. Another inscription near this states that some other steps were built by a Settiyar in the year Sadharaṇa.
COIMBATORE DISTRICT.						
PALLADAM TALUK.						
439	Putterichchal. —On the north wall of the central shrine in the Chōḷēsvara temple.	.	....	Prajōtpatti, Tai 24	Do.	.. Damaged. Appears to refer to some privileges granted to the five classes of <i>Pāñchālattār</i> .
440	In the same place	Koṅgu Chōḷa	Parakeśarivarman Tribhuvanachakravartin Tribhuvanaviradeva.	3rd year	Do.	.. Incomplete. Stops with the mention of a certain Śōlan-Śōlan <i>alias</i> Perumaḷtōḷaṇ of Puttaraichchal in Pōṅgūlūrka-naḍu.
POLLACHI TALUK.						
441	Pollachi. —On the base of the south wall of the central shrine in the Subrahmanya temple.	Koṅgu Pāṇḍya.	Sundara-Pāṇḍyadeva .. .. .	..	Do.	.. States that a resident of Erichchirpōḷilvachchi made a gift of a stone door-jamb to the temple. Another fragmentary inscription on the north wall mentions the 11th year of the same king.
442	On the right door-jamb of the entrance.	Koṅgu Chōḷa.	Parakeśarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Chōḷadeva.	22nd year	Do.	.. Incomplete and damaged. Mentions Erichchirpōḷilvachchi in Kavaḍikkal-naḍu.
443	On a pillar in the <i>ardha-maṇḍapa</i> ..	Do.	Vikrama-Chōḷa	8th ,, .. .	Do.	.. Records the setting up of this door-jamb by the <i>nāḍu-kāppāṇ</i> of Pōḷilvachchi <i>alias</i> Muḍittalaikondaśōlanallūr, a resident of Peruṅganallūr in Kilmuṭṭa-naḍu, a sub-division of Tondaimāṇar-paṇṇu and a servant of Tondaimāṇar.
UDAMPALPET TALUK.						
444	Kumaralingam. —On detached stones round the Dattatraya temple in the village.	Do.	Parakeśarivarman Tribhuvanachakravartin.	1[8]th ,, ..	Do.	.. Fragmentary. Mentions Śembiyan-Pallavaraiyaṇ, Aput-tira-Pallavaraiyaṇ and Pōṅgālūrkkal-naḍu.
445	On two other stones in the same place.	Koṅgu Pāṇḍya.	Sundara-Pāṇḍyadeva	Do., Tai 21	Do.	.. Records an agreement by the residents of Rājaraṇallūr binding themselves to measure oil to the temple, as interest on a loan of 100 <i>paṇam</i> taken by them.

MALABAR DISTRICT.						
CHIRAKKAL TALUK.						
446	Madayi. —On a wooden beam over the entrance into the sanctuary of the mosque in the village.	..	....	..	Arabic	.. Contains a mnemonic verse from the <i>Quran</i> , ch. IX.
447	Maniyur. —On a slab lying in front of the Subrahmanya temple in the village.	..	....	Jupiter in Idavam, Karkutaka.	Vatṭeluttu	.. Registers an agreement made by the <i>poduval</i> and <i>ar</i> of Maniyur regarding the items of worship in the temple of Maniyur-Pilarar.
448	On another slab in the same place	..	....	..	Do.	.. Registers an <i>attilpēru</i> given to the seven <i>vaashchar</i> of the temple.
WALLUVANAD TALUK.						
449	Kuruvattur. —On a slab built into the floor of the <i>prākara</i> of the Siva temple in the village.	..	....	..	Do.	.. States that a person of Kakkachēri paved a portion of the floor with stone-slabs.
450	Kayiliyad. —On the north tier of the central shrine in the Mettirukkōyil temple in the village.	..	....	Kollam 765	Malayaḷam	.. States that a sum of 5000 <i>paṇam</i> was spent for erecting some buildings in stone.
451	On a slab built into the wall of the central shrine in the Kilattirukkōyil.	..	....	..	Vatṭeluttu	.. Registers an agreement regarding the conduct of worship in the temple of Kayalkāḍu.
452	On a slab partly built under the compound wall of the same temple.	..	....	..	Do.	.. Fragment. Contains the final portion of an inscription and relates to the penalties for default of service in the temple.
KURUMBRANAD TALUK.						
453	Kollam. —On a slab near the Elayaḍam house in the village.	..	....	..	Do.	.. Fragment. Mentions some fields and appears to relate to a <i>kūḷiḍu</i> transaction.
CALICUT TALUK.						
454	Etakkad (Pattur).—On a slab in the wall of the bathing ghat of the tank in the village.	..	....	Kollam 1000, Mina I.	Malayaḷam	.. States that the bathing-ghat of the temple tank was built from the money received from Kōyilaka-tamburan.
PALGHAT TALUK.						
455	Tiruvallattur. —On the south wall of the central shrine in the Bhagavati temple in the village.	..	....	..	Sanskrit in Malayaḷam.	States that the temple which had been burnt down was reconstructed by a descendant of Surēsa.
456	Peringod. —On the base of the central shrine in the Narasimha temple in the village.	..	....	Kollam 840	Vatṭeluttu	.. States that the courtyard of the temple was paved with stone by Guṇavitiraṇ-Narāṇa.
457	On the base of the <i>maṇḍapa</i> in the same temple.	..	....	Kollam 829	Do.	.. Records a service for Śastadeva.
458	On a pillar in front of the same shrine.	..	....	Kollam 834	Do.	.. Records the devotion of Chokkag-Kappatti.
459	Karippad. —On a slab under a tree in the village.	..	....	..	Do.	.. Damaged and fragmentary. Mentions the <i>mukkalvaḷam</i> of Karippukkoḍu.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT.						
MANGALORE TALUK.						
460	Kudupu. —On two pieces of a broken slab set up in the outer <i>prākāra</i> of the Ananta-Padmanābhāsvamin temple in the village.	Vijayana-gara.	Bukkarāya	Śaka 1297, Rakshasa, Karttika, śu. 1, Thursday.	Kannada ..	Records that at the instance of the king, Paṇḍaridēva, the governor of Maṅgalūru-rājya, made a gift of the income in paddy and money from the villages of Kudupu and Muluru in Nandajikeya-naḍu to Vidyāranya-Srīpāda of Singōri, for feeding Brahmans and for offerings to the temple of Saṅkaradēva.
461	On another slab set up in the same <i>prākāra</i> .	Ālupa (?) ..	Vīra-Sōyirāya	Bhāva, Kumbha 22, [Wednesday].	Do. ..	Much damaged. Mentions Mainda-Heggade. The king is mentioned with the titles Paṇḍyachakravarti, Basava-sānkara, and Rāyagajāṅkuṣa.
462	On a third slab set up in the same <i>prākāra</i>.	..	....	Jupiter in Mithuna, Tula, Saturday (?).	Tulu in Malayalam.	Seems to record an endowment in money for worship (?) in the temple at Kudupu on the full-moon days of the year.
463	On a fourth slab set up in the same <i>prākāra</i>.	..	....	..	Do.	Damaged and fragmentary. Refers to a <i>pradhāna</i> of the palace at Maṅgalūr.
464	Kavuru. —On a slab set up in a field about a mile to the west of the Mahalingēśvara temple in the village.	Vijayana-gara.	Harihara-Maharāya, 'ruling from Vijaya-nagari.'	Śaka 13 [2]5, Svabbānu, Karttika, prathamā.	Kannada ..	Damaged. Mentions Basavanna-Oḍeya as governing Maṅgalūru-rājya under the king's orders. Seems to record a grant of land for feeding Brahmans at Nirāvīpālaya.
465	Tiruvailu. —On a slab set up in the <i>prākāra</i> of the Amrītēśvara temple in the village.	Do.	Harihara-Maharāya	Śaka 1312, Śukla, Meṣha 1 (mistake for 11), Monday.	Do. ..	Mallarsa is mentioned as the governor of Maṅgalūru. Records a <i>sarvaṁānya</i> gift of land by Padumaledevi, daughter of Kamaḍēvarasa of the Mukkaṇṇa-Kadamba- <i>vamśa</i> , to the temple of Amrītanāthadēva at Omañjuru for worship and offerings to the god and for the maintenance of a feeding choultry. The management of the gift was left in hereditary charge of three members of Bhaṭṭittilla family.
466	On a slab set up in a field called <i>Parāki Būkimār</i> about a mile to the north of the same temple.	..	....	..	Do. ..	Seriously damaged. Seems to record a gift of land for the maintenance of a <i>matha</i> .
467	Somesvara. —On a slab set up in the west verandah of the <i>prākāra</i> of the Somanathēśvara temple in the village.	Vijayana-gara.	Devarāya-Maharāya, 'who instituted the elephant hunt.'	Śaka 13 [6]5, Dundubhi, Chaitra, śu. 1, Monday.	Do. ..	Damaged. Mentions Tryambakadēva-Voḍeya as governing Maṅgalūru-rājya. Seems to record an endowment to the temple of Sōmēśvaradēva for offerings, worship and repairs. Mentions the <i>rājaguru</i> Kriyāsaktidēva-Oḍeya.
468	On the back side of a sculptured slab set up near the kitchen in the same <i>prākāra</i>.	..	....	Śaka 1117 ..	Do. ..	Seriously damaged. The belt in the middle of the obverse contains the words ' <i>Seasti Samastabhuvī-vikhyā[ta]</i> '.
469	Kulai. —On a slab set up in the <i>prākāra</i> of the Durga-Paramēśvari temple in the village.	Vijayana-gara.	Harihara-Maharāya	Śaka 1320, Īśvara, Māgha, prathamā, Sunday.	Do. ..	Mentions Haḍapada Mādarasa, son of Paṇḍaridēva as governing Maṅgalūru-rājya. Records that Gōpinatha and Kēśavanatha-Sēnabōya, sons of Bāchapa-Sēnabōya, purchased a piece of land from Malapa-Setṭi and granted it to the temple of Mañjunāthadēva at Chitrapura for offerings to the deity and for feeding Brahmans in a <i>chhatra</i> attached to the temple of Puḷupinadēva.
470	On another slab set up in the same <i>prākāra</i> .	Do.	Harihara-rāya	Śaka 1326, Tārāṇa, Meṣha, prathamā, Sunday.	Do. ..	Mentions Nāganna-Oḍeya, son of Mādarasa-Oḍeya, as governing Maṅgalūru-rājya. Records another gift of land by the same donor to the same <i>chhatra</i> . Mentions Lakshmidēvi, the mother of the donor.

471	On a third slab set up in the same place.	Do.	Deva-Āya-Maharāya	Śaka 133[7], Jaya, Kārttika, śu. 1.	Do.	..	Much damaged. States that Keśappa was governing Maṅgalūru-rājya under the orders of <i>Mahāpradhāna</i> Baijohaya-Daṁṇāyaka, and registers an endowment made for feeding Brahmans in the temple of Durgadevī at Chitrapura.
472	Bangrakaluru. —On a slab built into the ground near a well in a field in the village.	..	....	Śaka 1311, Śukla ..	Do.	..	Much worn out and completely effaced in places. Seems to register a <i>sarvamānya</i> gift of land to the temple of Mañjunātha.
473	On a slab set up in another field (two furlongs to the north of the above).	..	....	..	Do.	..	Seriously damaged. Seems to register a gift of land.
474	Konchadi. —On a slab set up near a palmyra tree on the hillock in the village.	Vijaya-nagara.	Harihara-Maharāya	Śaka 1310, Vi[bha-va], Mēsha, prathamā, Sunday.	Do.	..	Damaged. Mentions a certain Ma[m]garasa as governing Maṅgalūru-rājya. Seems to record an endowment made by Sōmayadēva-kalutara of Hariharapura, son of Narasīma, for feeding Brahmans.
475	Ulaybettu. —On a slab set up in the <i>prākāra</i> of the Śiva temple in the village.	Do.	Mahāmaṇḍatēśvara Bukkappa-Oḍeya ..	Śaka 1298, Raksha-sa, Ashādha, śu. 15, Thursday.	Do.	..	Records a gift of land by Paṇḍaridēva-Oḍeya, the governor of Maṅgalūru, to a certain Vidyagiritūtha-Śrīpada for conducting worship in the temple at Omañjūru. There is an inscription on another slab close by, in which the word 'Paṇḍyachakravarti' could be traced.
476	Adduru. —On a slab set up near the Patel's house in the village.	..	....	Śaka 135[6], Ananda, Mēsha, prathamā, Sunday.	Do.	..	Damaged. Registers gift of land by the Chauṭa chief Jōgi-Oḍeya to a Jōgipurusha called Jugadikunḍala.
KARNAL TALUK.							
477	Iruvalla. —On a slab set up on a platform to the east of the Durga-Paramēśvari temple in the village.	Ālapa ..	Kamadēvarasa .. .. .	..	Do.	..	Much damaged. Seems to register a gift of land.
PUTTUR TALUK.							
478	Indabettu. —On a slab set up in the deserted Virabhadra temple in a field in the village.	..	....	Śaka 1394, Vijaya, Kārtika, śu. 15.	Do.	..	Records gift of land by Kani[rā]ya-Arasa <i>alias</i> Baṅga to a certain Nānjappa, for providing for offerings and worship to god Virabhadra at Baṅgavaḍi.
479	Belamanohi. —On two slabs built into a wall in the east <i>prākāra</i> of the Anantēśvara temple in the village.	..	....	..	Do.	..	Seriously damaged. Seems to register a gift of land by Kātana-Senabōva, son of Bira-Senabōva of Belattaṅgaḍi, to the temple of Baḷamañjadēva for conducting worship and feeding Brahmans.
480	Guruvayankere. —On the east tier of the <i>maṇḍapa</i> in front of the central shrine in the <i>Santis-vara-basti</i> in the village.	..	....	Śaka 1443, Śukla (wrong for 1431), Magha, ba-daśami, Monday.	Do.	..	Beginnings of lines lost. Records a gift of land made with the sanction of the several residents of Belattaṅgaḍi.
481	On a slab set up near the steps leading to the south <i>prākāra</i> of the same <i>basti</i>.	..	....	Śaka 1406 ..	Do.	..	Very much damaged. Seems to register a gift by Nara-siṅha-Baṅga to the Jaina temple called Kamuaḍi- <i>basti</i> .
482	Ujre. —On the slab set up in the <i>prākāra</i> of the Javārdanaśvāmin temple in the village.	..	....	Śaka 1391, Virōdhi, Śrāvana, śu. 3, Tuesday.	Do.	..	Records that Viṭṭhara-Oḍeya having burnt the palace of Kōḍeyāla and the village of Nirumarga and given Ujiri as an <i>umbāli</i> to Kamirāya-Arasa and Dēvaṇṇa-Koṭhāri, the latter ordered the residents of the village to pay to them the taxes due.
483	Suriya. —On the pedestal of the Nandi in front of the central shrine of the Sadāśiva temple in the village.	..	....	Piṅgala, Mithuna 17, Sunday.	Do.	..	States that this Nandikeśvara (image) was set up in the temple at Suraya during the regime of Vira-Narasīṅga-Lakṣmapparsa <i>alias</i> Baṅgaraja-Vode[ya] by Nārāyaṇa-Senabōva, son of Saṅkuvadhikāri of Nuje.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT —cont.						
UDIPI TALUK.						
484	Brahmavara. —On a slab lying near the well in the <i>prākāra</i> of the Mahalingeśvara temple in the village.	..	Vira-Paṇḍyadeva	Śaka 1[26]9, Vyaya, Margaśīra, śu. 1[1], Vaḍḍavāra.	Kannada ..	Much damaged. Seems to refer to a gift of land.
485	On a slab set up in the lumber room in the same <i>prākāra</i> .	Ālupa ..	Vira-Paṇḍyadeva-Ālupendradeva ..	Śaka 1177, Jupiter in Mithuna, Ānanda, Āśvayuja, śu. 16, Monday, Kanya 30, saṅkramaṇa, Monday.	Do. ..	Records that while the king was seated in his palace at Barahakanyapura with <i>Aliya</i> (nephew)-Baṅkidēva, <i>maiduna</i> (brother-in-law) Oddamadēva, Ballaveggade, ministers and <i>purōhitas</i> , he made a gift to the hundred <i>Mahājanas</i> of Brahmavara.
486	Chantaru. —On a slab set up in the <i>prākāra</i> of the Saṅkaranārayaśvamin temple in the village.	Vijaya-nagara.	Harihara Maharaya	Śaka 1325, Svabhānu, Phalguṇa, śu. 1.	Do. ..	Mentions Mahabaladeva-Odeya as governing Barakūru-rājya. Records that Saṅkararāya-Sripada, the disciple of Vidyarāya-Sripada, obtained a plot of land and gave it to the temple of Saṅkaranārayana at Niduvampali in Brahmara (village).
487	Uppuru. —On a slab set up in the <i>prākāra</i> of the Vinayaka temple in the village.	Do.	Achutaraya-Maharaya	Śaka 1477 (expired), mistake for 1457, Manmatha, Phalguṇa, śu. 5.	Do. ..	Mentions Kondappodeya as governing Barakūru-rājya under the orders of Saṅkara-Nayaka, to whom Barakūru and Maṅgaluru-rājas were given by the king. Records the settlement of the amount of taxes due from the village of Uppuru.
488	On another slab set up in the same <i>prākāra</i>.	..	....	Piṅgala, Kumbha 31, Sunday.	Do. ..	Damaged. States that when Paṇḍyachakravarti was governing the country, Parapali-Nayaka and others made a gift of gold.
489	On a slab lying near a well about two furlongs from the same temple.	Vijaya-nagara.	Bukkanna-Odeya .. .. .	..	Do. ..	Records that when the <i>Mahāpradhāna</i> Maleya-Dannayaka was governing Barakūru-rājya, a gift of land was made to Narasiṃhadēva on the day of a solar eclipse.
490	Niravara. —On a slab set up in the <i>prākāra</i> of the Mahiśasuramardini temple in the village.	Ālupa ..	Vira-Paṇḍyadeva	Śaka 1181, Piṅgala, Phalguṇa, ba. 5, Sunday: Jupiter in Kanya, Mina 1, Saturday.	Do. ..	Damaged. Records that while the king was seated in his palace at Barahakanyapura with his nephew, Oddamadēva, Narasiṅga-Heggade the minister, and the <i>purōhitas</i> , he made a gift to the 300 <i>mahājanas</i> of the village of Niravara.
491	On another slab set up in the same <i>prākāra</i> .	..	Ballamahadevi	Śaka 120[1], Śvara, Kanya 16, Sunday.	Do. ..	Gift of money to the temple of Bhagavati at Niravara, by the <i>pradhāna</i> and others.
492	On a third slab set up in the same <i>prākāra</i> .	Hoysala ..	Pratapachakravartin Vira-Balladeva-rasa.	Śaka 1255, Āṅgiras, Phalguṇa, ba. 10, Mina, 16, Thursday.	Do. ..	Records gift of taxes on lands at Niravara, by the 14 (members of the assembly) of the village to the temple of Durga-Bhagavati. The gift was made with the permission of Vayijappa-Dannayaka and other officers and in the presence of the chief queen Chikkayi-Tayigala.
493	On a fourth slab set up in the same <i>prākāra</i> .	Do.	Pratapachakravartin Balladeva ..	Śaka 1257, Bhava, Dhanuś 2[8], Vaḍḍavāra.	Do. ..	Mentions the chief queen Bukkayi-Tayigala and the village of Niravara.
494	On a fifth slab set up in the same <i>prākāra</i> .	Vijaya-nagara.	Kṛishnarāya-Maharaya	Śaka 1450 (expired), Sarvachari, Jyēsthā, śu. 10.	Do. ..	Mentions Vijayanna-Vodeya as governing Barakūru-rājya under the seal of Timmanna-Vodeya, who is stated to have been appointed by the king's vassal Kṛishnarāya-Nayaka. Records an assignment of 7½ <i>kāṭi</i> (gold coin) out of the <i>siddhāya</i> -tax due from the village of Niravara, by Vijayanna, for the conduct of a special worship during the Navaratri days in the temple of Durgadevi.

495	On a sixth slab set up in the same <i>prākāra</i> .	Do.	Vira-Mallikarjunaraya, 'ruling from Dōrasamudra'.	Śaka 1975 (mistake for 1386), Tarana, Phalguna, ba. pañobami.	Do.	Refers to Pandaridēva-Oḍeya as governing Barahakanyāpura under the orders of the Mahāmaṇḍalēśvara Rāmachandra-Daṇḍayaka, and registers a gift of taxes made in the presence of the goddess Durga-Bhagavati at Niruvāra.
496	On a seventh slab set up in the same <i>prākāra</i> .	Alupa	Vira-Kulaśekhara	Śaka 1[26]7, Tarana, [Vriśohika] 27, Thursday.	Do.	Very much damaged. Records a gift to the temple of Durga-Bhagavati at Niruvāra.
497	On an eighth slab set up in the same <i>prākāra</i> .	Vijayana-gara.	Harihara-Mahārāya, 'ruling from Dōrasamudra'.	Śaka 1310, Prabhava, Vaiśakha, śu. 15, Friday.	Do.	Mentions Mallappa-Oḍeya of Honnavura governing Barahakanyāpura, Bayicheya-lanṇayaka and his son Irugappa-Oḍeya and the latter's servant Bayiranna. Registers an assignment of income from lands to the temple of Durga-Bhagavati by the residents of the village and the temple servants, for worship, repairs and offerings. Prince Pratapa-Bukkarāya was governing Niruvāra-pañchami.
498	On the same slab	Do.	Dēvarāya-Mahārāya	Śaka 1330, Sarvajit, Āśvayuja, ba. 1, Sunday.	Do.	Refers to Bāchanṇa-Oḍeya as the governor of Barakūra-rajya and Śivadāsadeva-Ayagaḷ as the <i>adhikāri</i> of Niruvāra under him. Registers provision made by the <i>adhikāri</i> and the <i>Jagattumunūru</i> (village assembly) for daily offerings to the deity.
499	Do. .. .. .	..	....	Vikrama, Chaitra, ba. 30, Friday, solar eclipse.	Do.	Damaged. Records gift made by Bayeramma for the merit of (?) <i>Mahāpradhāna</i> Irugappa-Daṇḍayaka, to the same temple, for repairs and offerings.
500	Puttige. —On a slab set up in the <i>prākāra</i> of the Viṣṇumūrti temple in the village.	Alupa	Vira-Paṇḍyadeva Āpēndradēva	Prabhava (Śaka 1190), Śimha.	Do.	Damaged. Registers a royal order made in the presence of the <i>pradhānas</i> and other officers and issued from Bara[ba]kanyāpura. Mentions Puttige.
501	On a slab set up in the court-yard of the Puttige-maṭha in the same village.	Vijayana-gara.	Kṛishṇarāya-Mahārāya	Śaka 1440 (expired), Bahudhanya, Magha, ba. 12, Friday.	Do.	Records that Vijayappa-Vodeya, son of Ratnappa-Vodeya, the governor of Barahakanyāpura, made a grant of a portion of the <i>siddhāya</i> -tax to Raghunātha-Oḍeya for offerings and lamps to the image of Kṛishṇa.
502	Perduru. —On a slab set up in the <i>prākāra</i> of the Virabhadra temple in the village.	..	....	Śaka 1379, Dhātu Tula 12, Monday.	Do.	Records gift of a land, by purchase, by Basavannarasas alias Baṅga for the maintenance of two perpetual lamps in the temple of Janārdanadeva at Peraḍūru and for making a lamp-stand in bronze. The land was left in charge of the assembly of the village.
503	On another slab set up in the same <i>prākāra</i> .	Vijayana-gara.	Kṛishṇarāya-Mahārāya	Śaka 1440 (expired), Pramathin, Jyēshtha, śu. 15, Saturday.	Do.	Refers to Vijayappa-Oḍeya as governing Barakūra under orders of his father Ratnappa-Oḍeya to whom it was entrusted by the king. Records an assignment by the chief, for the welfare and prosperity of the king, of 120 <i>varāha</i> of gold out of the taxes due from Peraḍūru, for offerings and perpetual lamps to god Anantadeva, and 60 <i>varāha</i> to a certain Sūrappa for doing these services. Peraḍūru is stated to be situated in Bandampalli-naḍu, a sub-division of Barakūra-rajya.
504	Kote. —On a slab set up on a platform inside the <i>maṇḍapa</i> of the Mahalingēśvara temple in the village.	Do.	Mallikarjuna-Mahārāya	Śaka 1385, [Sublana], Jyēshtha, ba. 11, Sunday.	Do.	Records remission of taxes made in favour of the temple of Mahalingadeva at Kōṭa by Lakṣanna, the governor of Barakūra, for providing worship, offerings, etc. The remission was made for the merit of the king and Rāmachandra-Daṇḍayaka.
506	On a slab set up in the <i>prākāra</i> of the same temple.	..	....	..	Do.	In archaic characters. Refers to the death of Angupēsara-Pōlegan, a servant of Juddhamalla, when Raṇḍakīsara entered Udayapura after fighting with Dharegīsa.
508	On the same slab	Alupa	Kulaśekhara-Āḷva	Jupiter in Kumbha	Tulu in Malayalam.	Records an endowment for a lamp in the temple at Kōṭa.
507	Do.	Do.	Do.	Do.	Do.	Unfinished. Mentions the god of Kōṭa.

B.—Stone inscriptions copied in 1928-29—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT—<i>cont.</i>						
UDIPI TALUK—<i>cont.</i>						
Kote—<i>cont.</i>						
508	On another slab set up in the same <i>prākira</i> .	Vijaya-nagara.	Dēvarāya-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1362, Raudri, Pushya, bu. 30, solar eclipses.	Kannada ..	Mahāpradhāna Chāndarasa is mentioned as the governor of Barakūru-Tulurāja. Records gift of land made by the governor, at the instance of the king, for providing for offerings and worship to the temple of Hiriyaśivalāya.
509	On a third slab set up in the same <i>prākira</i> .	Alupa ..	Vira-Paṇḍya-Ālupendra	Śaka, 1177, Jupiter in Mithuna, Ananda, Bhadrāpada, ba. 10, Sunday, Kanya 10.	Do. ..	Records an order issued (by the king) in the presence of Aliya-Baṅkideva, Oḍḍamadēva, Balla-Veggaḍa and 'the thousand' of Kōṭa. He is stated to have been ruling from his capital Barahakanyapura.
510	On a fourth slab set up in the same <i>prākira</i>.	..	....	....	Do. ..	Much damaged. Seems to refer to a gift of land.
511	Giliyara. —On a slab planted in a field called Haratatti-Bharat-kallugadde, in the village.	Vijaya-nagara.	Immaḍi-Narasimharāya-Mahārāya ..	Śaka 1420 (expired), Kālayukta, Āśāḍha, śu. 15, Tuesday.	Do. ..	Registers a grant of land in Kōṭa, by Sadaranadēva-Oḍḍeya the governor of Barakūru, to a certain Narasaṇṇa, son of Hampanna of the Vasiṣṭha-gōtra, for the merit of Mahāpradhāna Narasaṇṇa-Nāyaka-Oḍḍeya.
512	Manuru. —On a slab lying in the Mahalingēśvara temple in the village.	..	....	..	Do. ..	Mutilated and damaged. Seems to record a gift of land to the temple at Manuru.
513	On another slab lying in the same temple.	Vijaya-nagara.	[Kṛishṇa]dēvarāya-Mahārāya .. ..	..	Do. ..	Much damaged. Registers a gift of land to the temple of Mahādēva for worship and offerings.
514	Saligram. —On a slab set up in the <i>prākara</i> of the Narasimhamūrti temple in the village.	Do.	Virupakṣharāya-Mahārāya	Śaka 1390 (expired), Sarvadhāri, Chaitra, śu. 15, Monday.	Do. ..	Built in at the bottom. Mentions Viṭṭharasa-Oḍḍeya as governing Barakūru. Records that at the request of the residents of Kōṭa, a portion of the <i>siddhāya</i> -tax was remitted by Viṭṭharasa, for the merit of the king.
515	On another slab set up in the same <i>prākara</i> .	Do.	Kṛishṇarāya-Mahārāya	Śaka 1442 (expired), Vikrama, Chaitra, śu. 2, Monday.	Do. ..	Built in at the bottom. Seems to record the confirmation by the king of the grant registered in No. 514 above. Refers to [Vi]jayappa-Voḍḍeya, son of Ratnappa-Oḍḍeya, as governing Barakūru.
KARKAL TALUK.						
516	Mantradi. —On a slab lying in the compound of the Kōmnara-rajā's 'palace' in the village.	..	....	Mina	Do. ..	Much damaged. Seems to record a gift of gold to the temple of Sōmanātha.
517	Daregudde (near Kella Puttige). —On a slab set up in front of the Śūryanārāyaṇa temple in the village.	..	....	Śaka 1447, Vyaya, Vṛishabha 15, Sunday.	Do. ..	Very much damaged. Mentions Kōmnara and seems to register a gift of gold to a temple.
518	On a slab lying in the <i>prākara</i> of the Viṭṭhala (Sōmanāthēśvara) temple.	..	....	Śaka 137[6], Bhāva.	Do. ..	Very much damaged. Mentions Narasimhadēva.
519	Hachavettu. —On a slab set up in a field called Kallaganda in the village.	Vijaya-nagara.	Virupakṣharāya	Tārana, Makara 6, Thursday, solar eclipse.	Do. ..	Records a grant of land to the temple of Mahādēva at Ittala, by Kāntana-Maśulava <i>alias</i> Kōmnara for offerings and perpetual lamps and for feeding Brahmans.
520	Nellikara. —On a pillar of the <i>mandapa</i> of the Anantanāthabāsi in the village.	..	....	..	Sanskrit in Kannada.	States that this hall (<i>mandira</i>) of the <i>chaitya</i> was caused to be built by the famous Mañjana-Kōmnabhapa.

521	On a pillar built into the wall at the left of the entrance into the same <i>maṇḍapa</i>.	..	....	..	Kannada	..	Dēvaachandra caused this to be made with the property of Kalyanakīrtidēva, a disciple of Lalitakīrti-Bhaṭṭarakā-dēva.
522	On a slab set up in the east verandah of the <i>prākāra</i> of the same <i>basti</i>.	..	....	Śaka 1447, Tarana, Dhanus 15, Sunday.	Do.	..	Records that Śaṅkharadēvi, sister of Dēvaṇṇarasa <i>alias</i> Kōm[na], made a gift of the produce of some of her lands to the <i>basti</i> at Kiyaravura for offerings and worship.
523	Naravi. —On a slab set up in the <i>prākāra</i> of the Suryanarayana-svāmin temple in the village.	..	....	Śaka 1401, Saumya, Mina, prathamā.	Do.	..	Records a gift of land by Ramadēvi, the mother of a certain <i>Maṇḍalika</i> Sōmanātha, for offerings to the temple of Suryanarayana-dēva at Niravi.
524	Shirtadi. —On a slab set up in front of the Baidarkal-Bhūta-sthāna in the village.	..	....	Śaka 1453, Vikṛiti, Mesha 15, Sunday.	Do.	..	Refers to the construction of a new temple and the endowment to it of 78 <i>vardha</i> by Dēvaḥna-Arasa <i>alias</i> Kōmna. With this amount some land was purchased at Arjjanapura and left in charge of Kōṭyanna-Ālva for the conduct of worship. Mentions a certain Cheṇṇaraja-Oḍeya.
525	Varanga. —On a slab set up in front of the inner shrine of the Nēmiśvara- <i>basti</i> in the village.	Vijaya-nagara.	Devaraya-Maharaya, son of Bukkaraya ..	Śaka 1346, Krōdhi, Pushya. śu. shashthi, Wednesday, Makara-sankranti.	Sanskrit and Kannada.		Records grant of the village of Varāṅga to Vardhamāna-Bhaṭṭaraka, for providing for offerings to the image of Nēminātha and for feeding the <i>saṃuddāya</i> .
526	On a slab set up in the front verandah of the same <i>basti</i> .	Ālupa	..	..	Kannada (verse)		Gives the ancestry of the Ālupa king Kulasekhara and mentions his queen Jakalamadēvi and (the priests?) Maladbāridēva, Madhavaachandra and Prabhaachandra.
527	On a slab set up in the southern verandah of the outer <i>prākāra</i> of the same <i>basti</i>.	..	....	Śaka 1[25]4, Aṅgiras, [Mithuna], śu. 10, Thursday.	Kannada	..	Seriously damaged. Gives a string of <i>birudas</i> such as Pandita-Pāṇḍya, Pāṇḍya-Dhananājaya, Ariraya Basava-śankara to a chief Gōpiśvararaya, and mentions the <i>sarvādhikāri</i> Narasiṅga.
528	On a slab set up in the northern verandah of the same <i>prākāra</i> .	Vijaya-nagara.	Krishnadēvaraya-Maharaya ..	Śaka 1437, Bhava, Magha, śu. 5, Friday.	Do.	..	Ratnappa-Oḍeya is mentioned as governing the Tula-rājya, comprising Barakuru, Maṅgaluru and other <i>rājyas</i> . Records that on the representation made by Dēvendrakīrti to the king, the lands in Varāṅga which had been granted by Dēvaraya to the Nēminātha- <i>basti</i> and which had been allowed to remain fallow, were cleared of forest and given over to the same <i>basti</i> by Ākkamma-Heggadati and others.
529	On another slab set up in the same verandah.	Pombuchoha	Immaḍi-Bhairavarasa ..	Śaka 1444, Chitra-bhanu, Chaitra, ba. 12, Monday.	Do.	..	Gives the genealogy of the chief and the achievements of his ancestors, and their family preceptors. Records grant of the village of Bharavapura by the chief for conducting worship to the image of Ādinātha in the Nēminātha temple at Varāṅga.
530	Koraga. —On a slab set up in a rice field near the village.	Santara	..	Śaka 1331, Sarva-dhari, Pushya, śu. 10, Thursday.	Do.	..	Records gift of land at Marone by the king, at the instance of Vasantakīrti-Rāja of the Balatkara-gana, for offerings to the image of Parśvanātha and for feeding Rishis in the <i>ḍavi</i> at Barakuru built by the king.
531	Miyyar. —On a stone set up in a garden in the village.	..	Vira-Chaṇṇarasa-Voḍeya ..	Śaka 1307, Krōdhana, Kārtika 1, Sunday.	Do.	..	Records a <i>sarvaṃḍanya</i> gift of land by Kōṭi-Setṭi <i>alias</i> Binnāni and others, for offerings to the temple of Mahadēva at Miṇara.
532	Nalluru. —On a slab set up in the south <i>prākāra</i> of the Parśvanātha- <i>basti</i> in the village.	..	....	..	Do.	..	Provides for the <i>abhishēka</i> of Parśvanātha by a Salva of Nalluru.
WEST GODAVARI DISTRICT.							
TANUKU TALUK.							
533	Mallipudi. —On a slab built into a wall of the <i>maṇḍapa</i> in front of the Viṣṇu temple in the village.	Eastern Chalukya.	Sarvalōkaśraya Viṣṇuvarḍhana-Maharaja <i>alias</i> Pricchivallabha-Mahadēva.	Śaka 1219, Makara-sankranti, Uttarayana.	Telugu	..	Gift of cows and land for a lamp to the temple of Agastyasvara.

B.—Stone inscriptions copied in 1928-29—cont.

50

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	WEST GODAVARI DISTRICT —cont.					
	TANUKU TALUK—cont.					
	Mallipudi—cont.					
534	On another slab in the same place	..	....	..	Telugu ..	Registers the erection of a pillar in the <i>nāṭya-maṇḍapa</i> of the god Kumārasvāmidēva by a certain Sōmisēṭṭi-Pōtāsāni.
535	On a third slab in the same place	..	....	Śaka 1215, Uttarāyana-saṁkrānti.	Do.	Registers grant of half a lamp to the temple of Śrī-Agastīśvara by Koppeya, son of Adapa Vallesāni.
536	On a fourth slab in the same place	..	....	Śaka 1203, Uttarāyana-saṁkrānti.	Do. ..	Registers grant of eight cows by Anna-Pāraka, wife of Dēvara-Papḍita, for the maintenance of half a lamp in the same temple.
537	On a fifth slab in the same place	..	....	Śaka 1225, Uttarāyana-saṁkrānti.	Do. ..	Registers grant of two perpetual lamps to the temple of Agastīśvara at Niravadyapura by Kōmana-Peggaḍa and Rāmāna-Peggaḍa, the sons of Gaṇanātha-Peggaḍa.
538	On a pillar in the same place	..	....	Śaka 1203, Uttarāyana-saṁkrānti.	Do. ..	Registers gift of a pillar to the temple of Śrī-Bhōgēśvara-Mahadēva of Ongōlu by Kannama-Redḍi 'Iammi-Redḍi, for the merit of his parents.
539	On another pillar in the same place.	..	....	..	Do. ..	Fragmentary. Registers grant of two perpetual lamps by [Vi*]śvēśvara-Peggaḍa.
	GUNTUR DISTRICT.					
	PALNAD TALUK.					
540	Jettipalem.—On a slab set up in the compound of the temple of Hanumān in the village.	..	....	Śaka 1537, Ananda, Mārgasīra, śu 7.	Telugu ..	Registers the construction of a platform (<i>vēdi</i>) for the god Hanumānta of the village of Jettipalem by Vaṅkata-Bhaṭṭaṅgaru, son of Ayilambhaṭṭu and grandson of Vaḍḍamāni-Vīrambhaṭṭaṅgaru.
541	On a slab built into the compound wall of the same temple.	..	....	Śaka. 1545, Rudhīrōḍḍaṅgarin, Aśaḍḍa, śu. 11.	Do. ..	Incomplete. Mentions the individual noted in No. 540 above.
	REPALLE TALUK.					
542	Yazali.—On a slab built into the ceiling of the Kāśi-Viśvēśvara temple.	..	....	Śaka 1. ..., Bahudhanya, Aśaḍḍa	Do. ..	Incomplete. Mentions the chief, Veligōti Rāya[pa-Na]yaṇiṅgaru and his secretary (<i>Rāyasam</i>) [Pa]rushōṭṭamayya, and some grant made by the latter in the name of his master.

APPENDIX C.

Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLA.
		<i>Rajaraja (I).</i>
B	160	7th year, Tulā, Saturday, Rēvatī = A.D. 991, September 26, Saturday ; '57.
"	168	3rd year, Tulā, Monday, navāmī, Tiruvōṇam = A.D. 987, October 3, Monday ; f.d.t. '21 ; f.d.n. '03.
		<i>Rājakesarivarman Rājādhirājadēva.</i>
"	237	35th year, Dhanus, ba. dvādaśī, Sunday, Aṇṇilam = A.D. 1052, December 20, Sunday ; '79 ; '43.
		<i>Rājakesarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva.</i>
"	234	29th year and 382nd day, Mithuna, ba. dvādaśī, Saturday, Rōhiṇī = A.D. 1099, June 18, Saturday ; '27 ; '82.
"	238	33rd year, Makara, śu. tritīyā, Śadayam = A.D. 1103, January 12, Monday ; f.d.t. '07 ; '65. Makara, śu. dvādaśī, Wednesday, Tiruvādirai = A.D. 1103, January 21, Wednesday ; '90 ; '67. Kumbha, śu. prathamā, Monday, Pūrattādi = A.D. 1103, February 9, Monday ; '68 ; '93.
"	239	49th year, Simha, śu. trayōdaśī, Thursday, Uttirāḍam = A.D. 1118, August 1, Thursday ; '35 ; '32.
"	242	30th year, Tulā, amāvāsyā, Sunday, Śōḍi = A.D. 1099, October 16, Sunday ; '62 ; '65.
		<i>Tribhuvanachakravartin Vikrama-Chōladēva.</i>
"	219	6th year, Mīna, ba. dvitīyā, Tuesday, Chittirai = A.D. 1124, March 4, Tuesday ; '20 ; '34.
"	266	15th year, Kanni, śu. daśamī, Wednesday, Tiruvōṇam = A.D. 1132, September 21, Wednesday ; '94 ; '79.
"	381	13th year, Āvaṇi, Thursday, Aṇṇilam. The intended date was probably A.D. 1132, August 18, Thursday. On this day nak. Anurādhā commenced at '91. In the absence of the <i>tithi</i> , the date cannot be verified.
		<i>Kulōttuṅga-Chōla II.</i>
"	256	3rd year, Paṅguṇi 9, Monday, trayōdaśī, Śadayam = A.D. 1136, March 2, Monday ; '55 ; '94. The <i>paksha</i> was <i>bahula</i> .
		<i>Tribhuvanachakravartin Virarājendra-Chōladēva (Kulōttuṅga-Chōla III).</i>
"	331	6th year, Kanni, ba. saptamī, Tuesday, Rōhiṇī = A.D. 1184, August 28, Tuesday ; f.d.t. '79 ; f.d.n. '62.
		<i>Tribhuvanachakravartin Rājārājadēva (III).</i>
"	146	27th year, Mīna, śu. prathamā, Monday, Aśvatī = A.D. 1243, March 23, Monday ; '05 ; '38.
"	147	28th year, Vriśchika, śu. pañchamī, Wednesday, Tiruvōṇam = A.D. 1243, November 18, Wednesday ; '16 ; '32.
"	148	28th year, Tulā, śu. saptamī, Wednesday, Tiruvōṇam = A.D. 1243, October 21, Wednesday ; '53 ; '99.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>Uchola—cont.</i>		
<i>Tribhuvanachakravartin Rājarājādēva III—cont.</i>		
B	149	26th year, Mithuna, ba. dvitīyā, Monday, Tiruvōṇam = A.D. 1242, June 16, Monday ; '26. The nak. commenced at '02 and was current throughout the rest of the day.
"	179	32nd year, Kāṇṇi, śu. saptamī, Sunday, Mūlam = A.D. 1247, September 8, Sunday ; 17 ; '95.
"	180	32nd year, Kāṇṇi, śu. chaturdaśī, Sunday, Uttirattādi = A.D. 1247, September 15, Sunday ; 43 ; f.d.n. '30.
"	213	22nd year, Dhanus, ba. saptamī, Monday, Pūram = A.D. 1238, November 29, Monday, '81 ; '76.
"	251	27th year, Dhanus, śu. dvādaśī, Friday, Bharanī = A.D. 1242, December 5, Friday ; '81 ; '25.
"	332	23rd year, Vriśchika, śu. shashthī, Sunday, Tiruvōṇam = A.D. 1238, November 14, Sunday ; '78 ; '26.
<i>Tribhuvanachakravartin Rājendra-Chōlādēva.</i>		
"	192	2nd year, Rishabha, ba. chaturthī, Tuesday, Pūrādam = A.D. 1248, May 12, Tuesday ; f.d.t. '50 ; '76.
<i>PANDYA.</i>		
<i>Māṇavarman alias Sundara-Pāṇḍyādēva.</i>		
"	77	15th year, Kāṇṇi 15, śu. pañchamī, Thursday, Viśakhā = A.D. 1230, September 12, Thursday ; f.d.t. '45 ; '47.
"	209	6th year, Vaigāsi, . . . , Sunday, Revati. Probably A.D. 1222, May 8, Sunday ; f.d.n. '28.
<i>Jaṭavarman alias Tribhuvanachakravartin Kulaśēkharaḍēva.</i>		
"	80	13th year, Āṇi 19, śu. trayōdaśī, Tuesday, Mūlam. Probably A.D. 1250, June 14, Tuesday ; f.d.n. '39. The <i>tithi</i> was, however, chaturdaśī which was current till '85 of the day.
<i>Jaṭavarman alias Tribhuvanachakravartin Vira-Pāṇḍyādēva.</i>		
"	25	5th year, Rishabha 3, śu. tritīyā, Monday, Punarpūsam. There is no correct date in the 13th and the 14th centuries for the details given. The intended date was probably A.D. 1259, April 28, Monday ; f.d.n. '27 ; the <i>tithi</i> being, however, śu. chaturthī which was current till '29 of the day.
"	34	11th year, Tulā 26, śu. tritīyā, Thursday, Aṇilam = A.D. 1264, October 23, Thursday ; f.d.t. '93 ; '57.
"	69	3rd year, Kumbha 6, śu. trayōdaśī, Monday, Punarpūsam = A.D. 1257, January 29, Monday ; 80 ; '19.
<i>Māṇavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyādēva.</i>		
"	280	4th year, Simha, ba. ashtamī, Wednesday, Rōhiṇī = A.D. 1286, August 14, Wednesday ; '33 ; '47.
"	286	6th year, Mīṇa, śu. trayōdaśī, Wednesday, Makhā = A.D. 1288, March 17, Wednesday ; '59. The nak. Makhā had, however, ended at '38 the previous day, and Pūrvaphalgunī was current till '45 on this day.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PANDYA—cont.</i>		
<i>Jatāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.</i>		
B	130	3rd year, Dhanus, ba. chaturthī, Saturday, Mūlā Chaturthī is probably a mistake for chaturdaśī. On this assumption there are satisfactory dates in the reigns of Jatāvarman Sundara-Pāṇḍyadēva I and II, who ascended the throne in A.D. 1251 and 1277 respectively, viz., (1) A.D. 1253, December 20, Saturday; f.d.t. '22; f.d.n. '21. (2) A.D. 1280, December 21, Saturday; f.d.t. '48; f.d.n. '38.
"	132	17th year, Rishabha, śu. shashthī, Friday, Uttiram. Śu. shashthī and nak. Uttiram cannot combine in the month of Rishabha.
"	284	1[9]th year, Simha, ba. prathamā, Saturday, Avittam. There are satisfactory dates in the reigns of Sundara-Pāṇḍya I and III, viz., (1) A.D. 1270, August 2, Saturday; f.d.t. '89; f.d.n. '14. (2) A.D. 1321, August 8, Saturday; f.d.t. '68; '38.
"	303	13th year, Makara, ba. ēkādaśī, Monday, Mūlā. There are corresponding dates in the reigns of Sundara-Pāṇḍyadēva II, III and IV, viz., (1) A.D. 1290, January 9, Monday; '00; f.d.n. 31. (2) A.D. 1317, January 10, Monday; '16; f.d.n. '43. (3) A.D. 1330, January 15, Monday; '87; f.d.n. '66.
"	376	14th year, Āṇi 8, Sunday, Makha = A.D. 1264, June 1, Sunday; '45. The solar date was, however, Āṇi 7.
<i>Māravarman alias Tribhuvanachakravartin Kulāśekharaḍēva.</i>		
"	21	5th year, Kāṇṇi, śu. tṛtīyā, Wednesday, Anīlam = A.D. 1274, September 5, Wednesday. The nak. was, however, Svātī which was current till '60 of the day.
"	28	2 + 1st year, Kumbha, ba. daśamī, Monday, Mūlā = A.D. 1317, February 7, Monday; '82; 75. This date falls in the reign of Māravarman Kulāśekhara II.
"	62	2[4]th year, Kāṇṇi 14, śu. daśamī, Uttirādam, Friday = A.D. 1293, September 11, Friday; '79; '49.
"	68	33rd year, Mīna, ba. ashtamī, Friday, Mūlā = A.D. 1301, March 3, Friday; '93; '84.
<i>Tribhuvanachakravartin Kōṇērimēlkonḍāṇ Sundara-Pāṇḍyadēva.</i>		
"	22	10th year, Mīna, ba. saptamī, Friday, Uttirādam. Since the inscription does not state whether the king was a Māravarman or a Jatāvarman, the identity of this king is not clear; but the inscription may be assigned to the 14th century. There is no satisfactory equivalent for the details cited in the inscription. The nearest equivalent would be A.D. 1329, March 24, Friday, in which case, the <i>tithi</i> saptamī has to be corrected into navamī.
<i>HOYSALA.</i>		
<i>Vīra-Rāmanāthadēva.</i>		
"	203	13th year, Āṇi 20, Thursday, Pūṣam = A.D. 1268, June 14, Thursday; '2.
"	150	17th year, . . . ba. 12, Monday, Svātī. The given details occur red on November 30, A.D. 1271, which was Dhanus 4 in the cyclic year Prajāpati.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>HOYSALA—cont.</i>		
<i>Vīra-Ballāḍadēva.</i>		
B	492	Śaka 1255, Āngiras, Phālguna, ba. 10, Mīna 16, Thursday = A.D. 1333, March 11, Thursday; f.d.t. '14
„	493	Śaka 1257, Bhāva, Dhanuṣ 28, Vaḍḍavāra = A.D. 1334, December 24, Saturday.
<i>VIJAYANAGARA.</i>		
<i>Vīra-Sāyaṇa-Uḍaiyar, son of Kamparāja.</i>		
„	357	4th year, Vikṛiti, śu. . . . , Sunday, Śōdi. Vikṛiti, the 4th year of the king, corresponded to Śaka 1272 (A.D. 1350); and in this year there are three equivalents for the given details— (1) A.D. 1350, August 8, Sunday; [śu. 4; '06;] f.d.n. '82; (2) A.D. 1350, September 5, Sunday; [śu. 4; f.d.t. '55;] f.d.n. '14; and (3) A.D. 1350, October 3, Sunday; [śu. 1'15;] f.d.n. '46.
<i>Mahāmaṇḍalēśvara Bukkarāja.</i>		
„	378	Śaka 1272, Nandana, Simha, śu. pañchamī, [Pūṣam], Monday. The cyclic year Nandana fell in Śaka 1274 = A.D. 1352. The given details are erroneous in more than one respect. Śu. 5 and Pūṣam cannot combine in the month of Simha.
„	460	Śaka 1297, Rākṣasa, Kārttika, śu. 1, Thursday = A.D. 1375, October 25, Thursday. On this day śu. 1 commenced at '44.
„	475	Śaka 1298, Rākṣasa, Aśāḍha, śu. 15, Thursday = A.D. 1375, June 14, Thursday; '28.
<i>Vīra-Harihara-Mahārāja.</i>		
A	14	Śaka 1312, Vibhava, Bhādrapada, ba. 10, Thursday. The cyclic year Vibhava fell in Śaka 1310 and not in Śaka 1312. The date was probably A.D. 1388, August 27, Thursday; '35
B	464	Śaka 13[2]5, Svabhānu, Kārttika, prathamā. Details not enough for verification. The date is probably A.D. 1403, October 17, Wednesday.
„	465	Śaka 1312, Śukla, Mēsha 1 (mistake for 11), Monday = A.D. 1389, April 5, Monday. The cyclic year corresponded to Śaka 1311.
„	469	Śaka 1320, Īśvara, Māgha, prathamā, Sunday. Both śu. 1 and ba. 1 in the month of Māgha of Īśvara (Śaka 1319), corresponding respectively to A.D. 1398, January 19, and A.D. 1398, February 2, fell on Saturday and not Sunday.
„	470	Śaka 1326, Tārana, Mēsha, prathamā, Sunday. The date was either April 8 or April 22, in A.D. 1403, both being Sundays.
„	474	Śaka 1310, Vi[bhava], Mēsha, prathamā, Sunday = A.D. 1389, March 28, Sunday. The <i>pakṣa</i> was śu.
„	497	Śaka 1310, Prabhava, Vaiśākha, śu. 15, Friday = A.D. 1387, May 3, Friday; '98.
<i>Virupṛaṇṇa-Uḍaiyar, son of Ariyappa-Uḍaiyar.</i>		
„	252	Śaka 1316, Bhāva, Simha, śu. tritīyā, Friday, Uttiram = A.D. 1394, July 31, Friday; '70; '91.
„	304	Śaka 13[11], Vibhava, Karkātaka, ba. navamī, Aśvati, June 28, Sunday; '81; '45—(= A.D. 1388).

C.—Principal dates from Appendices A and B to the *Annual Report for 1928-29*,
calculated with the help of the *Indian Ephemeris*—*cont.*

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
		<i>VIJAYANAGARA—cont.</i>
		<i>Virupanna-Udaiyar, son of Ariyappa-Udaiyar—cont.</i>
B	401	Śaka 1305, Rudhirōdgāri, Makara, ba. prathamā, Wednesday, Chittirai. The date intended may probably be A.D. 1384, December 28, Wednesday; f.d.t. 43. The nakshatra was not Chitrā but Punarvasu or Pushya.
"	407	Śaka 1305, Rudhirōdgāri, Kumbha, śu. ashtamī, Monday, Rōhiṇī = A.D. 1384, February 1, Monday. Śu. ashtamī had, however, ended the previous day at 61 and Rōhiṇī was current till 59 on Monday.
"	519	Tāraṇa, (= Śaka 1326), Makara 6, Thursday, solar eclipse = A.D. 1405, January 1, Thursday. On this day there was a solar eclipse.
		<i>Vira-Bhūpati-Udaiyar.</i>
"	290	Śaka 1337, Manmatha, Karkāṭaka, ba. Friday, Rēvatī = A.D. 1415, July 26, Friday; f.d.n. 08. On this day, ba. 5 ended at 80 and ba. 6 was current throughout the rest of the day.
		<i>Dēvarāya-Mahārāya.</i>
A	12	Śaka 1346, Krōdhi, Pushya, śu. shashthī, Wednesday, Makara-saṅkrānti.
B	&	= A.D. 1424, December 27, Wednesday; 37.
A	525	
	17	Śaka 1351, Saumya, Bhādrapada, lunar eclipse. There was a lunar eclipse in the Nija-Bhādrapada month of Saumya cor- responding to A.D. 1429, September 12. The week-day was Monday.
B	143	Śaka 13[58] Rakshasa, Ādi 23, ba. ekādaśī, Thursday, Mṛigaśīrsha = A.D. 1435, July 21, Thursday; 86; f.d.n. 10.
"	212	Śaka 1361, Siddhārthi, Karkāṭaka, śu. shashthī, Friday, Hastā = A.D. 1439, July 17, Friday; 66; 19
"	&	
"	263	
"	215	Śaka 1365, Rudhirōdgāri, Vṛiśchika, śu. dvādaśī, Monday, Rēvatī = A.D. 1443, November 4, Monday; 70; 73.
"	247	Śōbhakrit, Mithuna, ba. daśamī, Friday, Rēvatī. Probably A.D. 1422, June 13; f.d.t. 35; 21. The week-day was Saturday, not Friday, as cited in the inscription.
"	250	Śaka 1365, Rudhirōdgāri, Vṛiśchika, śu. daśamī, Monday, Rēvatī = A.D. 1443, November 4, Monday; 70; 73. The tithi was, however, śu. 12 and not śu. 10, as cited in the inscription
"	467	Śaka 13[65], Dundubhi, Chaitra, śu. 1, Monday = A.D. 1442, March 12, Monday. Śu. 1 commenced at 58 of the day.
"	498	Śaka 1330, Sarvajit, Āsvayuja, ba. 1, Sunday = A.D. 1407, September 18, Sunday; 44.
"	508	Śaka 1362, Raudri, Pushya, ba. 30, solar eclipse = A.D. 1441, January 23, Monday. On this day, there was a solar eclipse.
		<i>Mallikārjunarāya, son of Dēvarāya-Mahārāya.</i>
"	211	Śaka 1385, Subhannu, Vṛiśchika, śu. ashtamī, Saturday, Śadayam. Probably A.D. 1463, November 18, Friday; 62; 18.
"	257	Śaka 1377, Dhātu, Simha, śu. dvitīyā, Friday, Pūṣam. Śu. dvitīyā and nak. Pūṣam were not current on a Friday in the given month and year. The details are erroneous.
"	261	Śaka 1377, Yuva, Mīna, ba. . . , Tiruvōṇam. Probably A.D. 1456, March 3, Wednesday; 22: the tithi was ba. 12 which was current till 80 of the day.
"	495	Śaka 1975 (mistake for 1386 expired), Tāraṇa, Phalguṇa, ba. pañchamī. The details are not enough for verification, but the date intended is probably A.D. 1465, February 16, Saturday.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—*cont.*

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Hallikārpjunarāya, son of Dētarāya-Mahārāya—cont.</i>		
B	504	Śaka 1385, [Subhānu], Jyēṣṭha, ba. 11, Sunday = A.D. 1463, June 12, Sunday ; '68.
<i>Virūpākshadēva-Mahārāya.</i>		
"	291	Śaka 1407, Viśvāvasu, Ādi 15, śu. daśamī, Friday, Tiruvōṇam. The details are irregular.
"	514	Śaka 1390, (expired), Sarvadhāri, Chaitra, śu. 15, Monday = A.D. 1469, March 27, Monday ; '76.
<i>Narasīṅgadēva-Mahārāya.</i>		
"	287	Śaka 1393, Vikriti, Arpaśi 13, trayōdaśī, Monday = A.D. 1470 ; October 22, Monday, corresponding to Arpaśi 23 and not 18 as cited in the record. On this day ba. 13 ended at '48 of day.
<i>Immaḍi Narasīṅharāya-Mahārāya.</i>		
"	414	Śaka 14 [1]2, Sādhārana, Makara, śu. pañcamī, Friday, Uttirattādi = A.D. 1491, January 14, Friday ; f.d.t. '11 ; '98.
"	511	Śaka 1420 (expired), Kālayukta, Āṣāḍha, śu. 15, Tuesday = A.D. 1498, July 3, Tuesday ; '60. There was a lunar eclipse on this day.
<i>Kṛṣṇadēva-Mahārāya.</i>		
"	90	Śaka 1415, Śrīmukha, Dakṣiṇāyana, Śarad-ritu, Āṣāḍha, śu. paurṇimā, Sunday, Uttirādam. Probably A.D. 1513, June 19, Sunday. The <i>tithi</i> was, however, prathamā, which ended at 31 of the day. Uttirādam was current till '98. The <i>ritu</i> must be Grīhṃa.
"	393	Śaka 1499 (mistake for 1445), Subhānu, Kāṇṇi, śu. daśamī, Rēvatī, Friday. Śu. daśamī and nak. Rēvatī cannot combine in the month of Kānyā. The intended date is probably A.D. 1523, September 18, Friday ; f.d.t. '36. The nak. on Friday was Uttarāṣāḍha which was current till '65, after which Śravaṇa commenced.
"	409	Śaka 1499 (mistake for 1445), Chitrabānu, Kāṇṇi, śu. daśamī, Rēvatī, Friday. The date intended is perhaps the same as in No. 393.
"	494	Śaka 1450 (expired), Sarvadhāri, Jyēṣṭha, śu. 10 Probably A.D. 1528, May 28 ; '79 ; the details are not sufficient for verification.
"	501	Śaka 1440 (expired), Bahudbānya, Māgha, ba. 12, Friday = A.D. 1519, January 26, Friday ; '01.
"	503	Śaka 1440 (expired), Pramāthin, Jyēṣṭha, śu. 15, Saturday = A.D. 1519, May 14, Saturday ; '47. There was a lunar eclipse on this day.
"	515	Śaka 1442 (expired), Vikrama, Chaitra, śu. 2, Monday. Chaitra, śu. 2, in the year Vikrama, corresponded to Tuesday (not Monday), A.D. 1520, March 20.
"	528	Śaka 1437, Bhāva, Māgha, śu. 5, Friday = A.D. 1515, January 19, Friday. On this day, śu. 4 ended at '28 and śu. 5 commenced thereafter.
<i>Achyutadēva-Mahārāya.</i>		
"	88	Śaka 1454, Nandana, Uttarāyana, Śarad-ritu, Mīna, śu. prathamā, Wednesday, Āśvati, Yugaḍi-punyaḥ. = A.D. 1533, March 26, Wednesday ; '85. Āśvati was current throughout the day.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Saddāsivadeva-Mahārāya.</i>		
B	86	Śaka 1466, Krōdhiṇ, Uttarāyana, Śīsira-ṛitu, Kumbha, śu. śkādaśī, Sunday, Pūṣam = A.D. 1545, February 22, Sunday ; '41. The nak. Pūṣam was current the whole day.
"	269	Śaka 1468, Parābhava, Makara, śu. Wednesday, Rēvati = A.D. 1547, January 26, Wednesday ; '30. The <i>tithi</i> not cited in the inscription was śu. pañchamī which was current till '25 of the day.
"	285	Śaka 1476, Pramādicha, Māsi 23, śu. daśamī, Uttiram, Sunday = A.D. 1554, February 18, Sunday. Nak. Uttiram was current throughout the day. The <i>tithi</i> was ba prathamā, which was current till '57 of the day.
"	493	Śaka 1481 (wrong for 1476), Ānanda, Tulā, śu. daśamī, Monday, Śravana. Probably A.D. 1554 October 5, Friday ; f.d.t. '30 ; '49. The nak. and the <i>tithi</i> given in the inscription were not current on a Monday. In the previous year, Tulā, śu. 10, corresponded to a Monday, A.D. 1553, October 16, but the nak. was Śatabhishaj.
"	427	Śaka 1491, Vibhava, Mīna, dvitīyā, Hastā, Friday = A.D. 1569, March 4, Friday ; '94 ; '38. The <i>tithi</i> was ba. 2.
<i>Tirumalaidēva-Mahārāya.</i>		
"	421	Śaka 1492, Pramōdūta, Makara, śu. daśamī, Monday, Tiruvōṇam. Irregular.
<i>Śrīraṅgadēva-Mahārāya.</i>		
"	423	Śaka 1496, Bhāva, Vṛiśchika, śu. pañchamī, Avittam, Friday. Probably A.D. 1574, November 19, Friday ; f.d.n. '29. The <i>tithi</i> was, however, shashthī, which ended at '94 on Friday.
<i>Veṅkaṭadēva-Mahārāya.</i>		
"	91	Śaka 1511, Virōdhi, Dakṣiṇāyana, Varsha-ṛitu, Śrāvana, śu. 9, Mrigaśīrsha. Irregular.
"	389	Śaka 1515, Sarvadhāri, Mīna, ba. śkādaśī, Sunday, Uttirādam. Śaka 1515 is wrongly cited for Śaka 1510. The intended date is probably A.D. 1589, March 2, Sunday ; '78 ; '28.
"	426	Śaka 1512, Vikriti, Ādi 8, śu. purnamī, Uttirādam, Tuesday = A.D. 1590, July 7, Tuesday ; '12 ; '38. There was a lunar eclipse on this day.
<i>Veṅkaṭapatidēva-Mahārāya.</i>		
"	404	Śaka 171[9], [Khara], Makara, śu. daśamī, Tiruvōṇam, Monday, Saṅkrānti. Śu. daśamī and nak. Tiruvōṇam cannot combine in the month of Makara.
ALUPA.		
<i>Vīra-Pāṇḍyadēva-Āluyēndra.</i>		
"	485	Śaka 1177, Jupiter in Mithuna, Ānanda, Āsvayuja, śu. 15, Kanyā 30, saṅkramaṇa, Monday = A.D. 1254, September 28, Monday.
"	509	Śaka 1177, Jupiter in Mithuna, Ānanda, Bhādrapada, ba. 10, Sunday, Kanyā 10. Kanyā 10 was a Monday corresponding to A. D. 1254, September 7, f.d.t. '10.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—*cont.*

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
		<i>ALUPA—cont.</i>
		<i>Vīra-Pāṇḍyadeva-Ālupendra—cont.</i>
B	490	Śaka 1181, Piṅgaḷa, Phālguna, ba. 5, Sunday, Jupiter in Kanyā and Mīna 1, Saturday = A.D. 1258, February 24, Sunday : and February 23, Saturday.
		<i>Ballamahādēvi.</i>
"	491	Śaka 120[1], Īśvara, Kanyā 15, Sunday. The cyclic year Īśvara corresponded Śaka 1199 (expired), and the details are correct for A.D. 1277, September 12, Sunday
		<i>Vīra-Sōyirāya.</i>
"	461	Bhāva, Kumbha 22, [Wednesday]. If this king is identical with Vīra-Sōyidēva of Śaka 1247 (No. 92 of 1901), Bhāva may be taken to correspond to Śaka 1257, and the given details would then work out to A.D. 1335, February 15, Wednesday.
		<i>Vīra-Kulaśekhara.</i>
"	496	Śaka 1[26]7, Tārana, [Vriśchika] 27, Thursday = A.D. 1345, November 24, Thursday.
		<i>NĀYAKA.</i>
		<i>Nāgama-Nāyaka.</i>
"	36	Śaka 1422, Raudri, Dakṣiṇāyana, Mārgaḷi 25, [Āyilyam], purnamī, Thursday = A.D. 1501, December 23, Thursday ; f.d.t. '55. The nak. on this day was Ārdra (f.d.n. '04).
		<i>Chevvappa-Achyuta.</i>
"	425	Āṅgīraṣa, Kṛittikā, purnamī, Wednesday, Rōhinī. = A.D. 1572, November 19, Wednesday ; '74 ; '95.
		<i>TRAVANCORE KING.</i>
		<i>Rāmavarman-Tiruvadi.</i>
"	15	Kollam 720, Māsi 4, Friday, Uttiram = A.D. 1545, January 30, Friday ; f.d.n. '11.
		<i>MISCELLANEOUS.</i>
		<i>Dēvurāja-Mahīpāla.</i>
A	6, 9 and 10	Śaka 1587 (expired), Viśvāvasu, Pushya, śa. 3, Friday, Makara-saṅkrānti = A.D. 1665, December 29, Friday ; 46.
		<i>Tribhuvanachakravartin Vijaya-Gaṇḍagopāla.</i>
B	375	20th year, Mīna, śu. prathamā, Friday, Uttiram. Śu. prathamā and nak. Uttiram cannot combine in the month of Mīna.
		<i>Rājanārāyaṇa-Sambavarāya.</i>
"	377	3rd year, Mēsha, śu. daśamī, Sunday, Mūlā Śu. daśamī and nak. Mūlā cannot combine in the month of Mēsha.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>MISCELLANEOUS—cont.</i>		
<i>Vīra-Pāṇḍyadēva.</i>		
B	484	Śaka 1[26]9, Vyaya, Mārgaśīra, śu. 1[1], Vaddavāra = A.D. 1346, 25th November, Saturday; '57.
<i>Vīra-Bhairava.</i>		
"	530	Śaka 1331, Sarvadhāri, Pushya, śu. 10, Thursday = A.D. 1408, December 27, Thursday, f.d.t. '22.
<i>Immadi-Bhairavarasa.</i>		
"	529	Śaka 1444, Chitrabhānn, Chaitra, ba. 12, Monday = A.D. 1522, March 24, Monday; '93.
<i>Vīra-Chāṁnarasa-Oḍeya.</i>		
"	531	Śaka 1307, Krōdhana, Kārttika 1, Sunday = A.D. 1385, October 29, Sunday.
<i>Gopīśvararāya.</i>		
"	527	Śaka 1[25]4, Āṅgiras, [Mithuna], śu. 10, Thursday = A.D. 1332, June 4, Thursday.
ANONYMOUS.		
B	1	Kollam 922, Prabhava, Āṇi 11, [Wednesday], Anusham, trayōdaśī. Probably A.D. 1747, June 10, Wednesday; the <i>tithi</i> and <i>nak.</i> quoted in the inscription had ended the previous day.
A	2	Kali 4488, Śaka, 1309, 1033935 days, Prabhava, Pausa, śu. tṛitīyā, Friday, Uttarāshādhā, Āyushmadyōga, Bālava-karaṇā Sun in Makara. = A.D. 1387, December 13, Friday; f.d.t. '34; '41.
"	7	Śaka 1595, Prāmādi, Mārgaśīra, śu. 15, Saturday = A.D. 1673, December 13, Saturday; '71.
"	16	Śaka 1275, Nandana, Mārgaśīra, śu. 2, Saturday = A.D. 1352, November 10, Saturday. Śu. 2 had, however, ended at '92 of the previous day.
B	87	Śaka 1457, Manmatha, Śisira-ritu, Tulā, ba. dvādaśī, Saturday, Uttiram. = A.D. 1535, October 23, Saturday; '75; '25.
"	93	Kali 4[64]7, Śaka 1468, Parābhava, Purattāśī, purnamī, Thursday = A.D. 1546, September 9, Thursday; f.d.t. '15.
"	367	Śaka 1362, Raudri, Kārttika, śu. 13, [Sunday] = A.D. 1440, November 6, Sunday; f.d.t. '57.
"	371	Śaka 1356, Raksha[sa], Kaṇṇi, śu. dvitīyā, Chittirai = A.D. 1435, September 23, Friday; f.d.t. '07; '28.
"	374	12th year, Śaka 1280, Viḷambi, Tulā, śu. Monday, Purnapūṣam = A.D. 1358, October 22, Monday; f.d.n. '82. Śu. is evidently a mistake for ba. '5.
"	476	Śaka 135[6], Ānanda, Mēsha, prathamā, Sunday = A.D. 1433 April 5, Sunday.
"	480	Śaka 1443 (wrong for 1431), Sukla, Māgha, ba. daśamī, Monday = A.D. 1511, February 4, Monday; '23.
"	482	Śaka 1391, Virōdhi, Śrāvana, śu. 3, Tuesday = A.D. 1469, July 11, Tuesday; '90.
"	499	Vikrama, Chaitra, ba. 30, Friday, solar eclipse = A.D. 1400, March 26, Friday. There was a solar eclipse on this day.
"	502	Śaka 1379, Dhātu, Tulā 12, Monday = A.D. 1456, October 11, Monday.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—*cont.*

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
		<i>ANONYMOUS—cont.</i>
B	517	Śaka 1447, Vyaya, Vṛishabha 15, Sunday The date intended is probably A.D. 1527, May 12, Sunday.
„	522	Śaka 1447, Tārana, Dhanus 15, Sunday. In Śaka 1447, Tārana (= A.D. 1524), Dhanus 15 corresponding to December 1 st , was a Tuesday not Sunday; but in the previous year Subhānu (Śaka 1446), Dhanus 15 was a Sunday—(i.e.) A.D. 1523, December 13.
„	524	Śaka 145[3], Vikṛiti, Mēsha 15, Sunday. Probably A.D. 1530, April 10, Sunday, which corresponded to Mēsha 14.
„	527	Śaka 1[25]4, Āṅgiras, [Mithuna], śu. 10, Thursday = A.D. 1332, June 4, Thursday; 75.

APPENDIX D.

List of photographs taken during the year 1928-29.

No.	DISTRICT.		Description.	Size.
	Locality.			
	TINNEVELLY.			
1071	Kaḷugumalai ...	Vetṭuvāṅkōyil (rock-cut temple)—General view ...	Full.	
1072	Do. ...	Do. — <i>Vimāna</i> , front view ...	Do.	
1073	Do. ...	Do. — do. front view (another).	Do.	
1074	Do. ...	Do. — do. north-east view.	Do.	
1075	Do. ...	Do. — do. south-east view.	Do.	
1076	Do. ...	Do. — do. rock-cut image of Umā-mahēśvara.	Quarter.	
1077	Do. ...	Do. — do. rock-cut figure of a bull.	Do.	
1078	Do. ...	Do. — do. sculptured panel.	Do.	
1079	Do. ...	Do. — do. sculptured panel (another).	Do.	
1080	Do. ...	Do. — do. do.	Do.	
1081	Do. ...	Do. — do. do.	Do.	
1082	Do. ...	Do. — do. south side, two sculptured human figures.	Half.	
1083	Do. ...	Do. — do. south side, sculptures of dwarfs.	Quarter.	
1084	Do. ...	Do. — do. south side, sculpture of Dakṣi-nāmūrti.	Half.	
1085	Do. ...	Do. — do. south side, sculpture of Dakṣi-nāmūrti (another).	Do.	
1086	Do. ...	Do. — do. south side, a <i>tōraṇa</i> .	Quarter.	
1087	Do. ...	Do. — do. south side, a <i>tōraṇa</i> (another).	Do.	
1088	Do. ...	Do. — do. south side, image of Śakti.	Do.	
1089	Do. ...	Do. — do. west side, image of Śakti.	Half.	
1090	Do. ...	Do. — do. west side, sculptures of Sūrya and Śakti.	Quarter.	
1091	Do. ...	Do. — do. west side, some <i>tōraṇas</i> .	Do.	

D.—List of photographs taken during the year 1928-29—*cont.*

No.	DISTRICT.		Description.	Size.
	Locality.			
	TINNEVELLY— <i>cont.</i>			
1092	Kalugumalai ...	Vettuvāṅkōyil (rock-cut temple)—	<i>Vimāna</i> , west side, sculpture of Sūrya.	Half.
1093	Do. ...	Do.	— do. west side, sculpture of Sūrya (another).	Do.
1094	Do. ...	Do.	— do. west side, bust of Vishnu.	Quarter.
1095	Do. ...	Do.	— do. west side, dwarfs.	Do.
1096	Do. ...	Do.	— do. west side, sculpture of Śakti.	Do.
1097	Do. ...	Do.	— do. west side, sculpture of Chandra.	Do.
1098	Do. ...	Do.	— do. west side, sculpture of Vishnu and other figures.	Full.
1099	Do. ...	Do.	— do. west side, bust of Vishnu.	Half.
1100	Do. ...	Do.	— do. west side, figure of a bull.	Do.
1101	Do. ...	Do.	— do. west side, figures with carvings.	Quarter.
1102	Do. ...	Do.	— do. west side, sculptures of two dwarfs (? monkeys).	Do.
1103	Do. ...	Do.	— do. west side, sculpture of a woman.	Do.
1104	Do. ...	Do.	— do. south side, sculpture of a <i>Dikpāla</i> (unfinished).	Do.
1105	Do. ...	Do.	— do. north side, sculpture of Śakti.	Half.
1106	Do. ...	Do.	— do. north side, sculpture of a dwarf.	Do.
1107	Do. ...	Do.	— do. north side, sculpture of Brahmā.	Quarter.
1108	Do. ...	Do.	— do. north side, sculpture of Śakti.	Do.

D.—List of photographs taken during the year 1928-29—cont.

No.	DISTRICT.		Description.	Size.
	Locality.			
	TINNEVELLY— cont.			
1109	Kaḷugumalai ...	Vettuvāṅkōyil (rock-cut temple)--	<i>Vimāna</i> , north side, sculpture of a Dikpāla.	Quarter.
1110	Do. ...	Do.	— do. north side, sculptures of four dwarfs.	Do.
1111	Do. ...	Do.	— do. north side, sculpture of Śiva.	Half.
1112	Do. ...	Do.	— do. north side, sculpture of Śiva (another).	Do.
1113	Do. ...	Cavern on the hill—Sculptured group of Jaina figures.		Quarter.
1114	Do. ...	Do.	do. —another group.	Do.
1115	Do. ...	Do.	do. — do.	Half.
1116	Do. ...	Do.	do. — do.	Do.
1117	Do. ...	Do.	do. — do.	Do.
1118	Do. ..	Do.	do. — do.	Full.
	TANJORE.			
1119	Tiruvalaṅṇūḷi ...	Śiva temple—Stone image of Buddha ...	... ..	Do.
1120	Do. ...	Do. — do.	Kālī (Śakti)	Do.
1121	Do. ...	Do. — do.	do. (details)	Do.
1122	Do. ...	Do. —Metallic image of Vallabha-Gaṇapati, and his two consorts.		Do.
1123	Do. ...	Do. —Metallic image of Vallabha-Gaṇapati ...		Do.
1124	Paśupatikōyil ...	Śiva temple at Pullamaṅgai—Central shrine, sculptured panels of Puranic scenes on the belt.		Quarter.
1165 to 1166	Kumbakōṇam	Nāgēśvara temple—Central shrine, sculptured panels of Puranic scenes on the belt.		Do.
1207 to 1208	Do.	Do.	— do. , sculpture of a woman.	Half.
1209 and 1210	Do.	Do.	— do. , sculpture of a woman (bust).	Do.
1211	Do.	Do.	— do. , another sculpture of a woman.	Do.
1212	Do.	Do.	— do. , do. (another view).	Do.
1213	Do.	Do.	— do. , do. (bust).	Do.
1214	Do.	Do.	— do. , do. (another view).	Do.

D.--List of photographs taken during the year 1928-29--*cont.*

No.	DISTRICT.		Description.	Size.
	Locality.			
	TANJORE—cont.			
1215 to 1263	Puñjai	...	Śiva temple—Central shrine, sculptured panels of Puranic scenes.	Quarter.
1264	Do.	...	Do. — do. , sculptures of two <i>Dvāra-pālakas</i> .	Full.
1265	Do.	...	Do. —Metallic images of Natarāja and Śiva-kāmasundarī.	Do.
1266	Do.	...	Do. —Metallic image of Natarāja, (bust) ...	Quarter.
1267	Do.	...	Do. — do. do. , (detail of legs).	Do.
1268	Do.	...	Do. — do. of Gaṇapati ...	Do.
1269	Do.	...	Śiva temple—Central shrine, metallic image of Māṇikya-vāchaka.	Do.
1270	Do.	...	Do. — do. , stone image of Agastya in a niche.	Do.
1271	Do.	...	Do. — do. , do. of Gaṇapati in a niche.	Do.
	CHINGLEPUT.			
1272	Tirupparuttik- kunru.		Trailōkyaṇātha (Jaina) temple —Inner view of the temple.	Full.
1273	Do.	...	Do. — do. , (another)	Do.
1274	Do.	...	Do. —Paintings over the ceiling of the <i>maṇḍapa</i> .	Do.
1275	Do.	..	Do. — do. , another group.	Do.

PART II.

The earliest inscription in the year's collection is No. 1 of Appendix A which is a fragmentary record engraved on an odd copper-plate received from the Collector of Ganjam. It is in the Sanskrit language and is written in the characters of about the 6th century A.D. The writing resembles that of the grants of the Kadamba kings Kākusthavarman and Mrigēśavarman (*Ind. Ant.*, Vol. VI, pp. 24 f.) and of the Śarabhavaram plates (*Ep. Ind.*, Vol. XIII, p. 104). But the letters in this plate are more angular. The preserved portion of the inscription registers an order

Niṅgoṇḍi-agrahāra grant.

issued to the residents of the village of Astihōṇarāma-grāma for the formation, out of the lands taken from it, of an *agrahāra* called Niṅgoṇḍi-agrahāra to be granted to Brahmins. If, in future years, the other plates belonging to this set are brought to light, it may be possible to ascertain the name of the king who issued the grant and the dynasty to which he belonged.

2. Next in point of time comes copper-plate No. 20, which belongs to the reign of Dharmarāja of the Śailōdbhava dynasty and furnishes a genealogy similar to the one given in the Kōṇḍēḍḍa grant of the king published in the *Epigraphia Indica*, Vol. XIX, p. 265. Besides some textual variations, the present charter

Nivinā grant of the Śailōdbhava king contains a verse in praise of Mādha-vēndravarmaṇ as in the Pārikud plates (*Ep. Ind.*, Vol. XI, p. 281) but omits Dharmarāja.

vv. 13, 14, 17 and 18 of the Kōṇḍēḍḍa grant. The omission may be taken to indicate that this charter was issued earlier in the reign of Dharmarāja than the other. It records the grant of the village of Nivinā in Khidiṅgahāra-vishaya, a sub-division of Kōṅgōda-maṇḍala, to a Brahmin of the Bhaṭṭavachchha-gōtra and was issued from Ālatālaṅghapura-kōṭa. It is not dated in any particular era but contains the year 9, evidently of the reign of the king, and Vaiśākha, *su.* 2. It is signed by a certain Jayasiṅha. As the characters of the inscription resemble closely those in column IX of Bühler's table V (A.D. 973), the grant may be assigned to the 10th century A.D.

3. Another copper-plate grant (No. 19) which was received for examination through the Collector of Ganjam from a resident of Santabommālī purports to belong to the Eastern Gaṅga king Śrīmān-Nandavarman, son of Anantavarman, and is dated in the Vijayarāja-saṁvatsara 221, Āshāḍha 5. It registers a grant of a village to

Santabommālī plates of Nandavarman.

three Brahmins, viz., Ādityaśarmaṇ, Mātriśarmaṇ and Duggaśarmaṇ, on the day of a solar eclipse. Its text has been published in the *Journal of the Andhra Historical Research Society*, Vol. II, p. 185 f. We know of no Nandavarman among the Eastern Gaṅga kings. The characters used in the inscription resemble in many respects those of the Parlakimedi plates published in *Ep. Ind.*, Vol. III, p. 222, and present a curious admixture of Southern and Northern scripts.

THE PALLAVAS.

4. Only two inscriptions of Pallava kings were copied during the year. Of these one (No. 144) is from Śennivāyakkāl, a hamlet of Lālgudi. The slab on which it is engraved is evidently a hero-stone, bearing on it the figure of a Brahmin wearing the sacred thread, with an arrow piercing his neck. The inscription purports to be dated in the 21st year of the reign of Nandippōttaraiyar 'who, after gaining a victory in the battle of Tellāru, obtained a kingdom'. As the record is

Tellārrerinda Nandivarman.

damaged, it is not possible to make it out satisfactorily. There seems to be a reference in it to a certain Māvali, i.e. the Bāṇa chieftain, and to a raid which resulted in the destruction of a *matha*, in saving which the hero met with his death. There is a clear reference in the well-preserved portion of the record to a temple called Ariṅjigai-Īśvaram built at Parāntakapuram. As the temple and the village

should have been so named after the Chōla kings Ariñjaya and his father Parāntaka I who flourished in the first half of the 10th century A.D., their mention in a record which purports to be three generations earlier, stamps it as spurious. It is to be noted, however, that the inscription is not expressly stated to be a copy.

5. The other Pallava epigraph (No 122) comes from the Saptarishīśvara temple at Lālgudi and belongs to the reign of Nripatuṅgavikramavarman. It registers a grant made by a certain Pūdi-Kaṇḍaṇ of Kavirapporkattiūr in

Nripatuṅgavikramavarman.

Idaiyāṟru-nādu, for conducting the Chittirai festival in the temple of Tiruttavatturai-Mahādēva. This donor figures in another record dated in the 23rd year of the same king, copied from the same temple. (*S.I.I.*, Vol. IV, p. 172).

6. In this connexion it may be mentioned that some of the panels on the north wall of the central shrine of the temple at Lālgudi contain inscriptions of kings who flourished at different times, such as the Chōla king Āditya I, the Pāṇḍya king Mārañjadaiyaṇ and the Pallava king Nripatuṅga. All of them are engraved in the same hand and, as such, there is no room for doubt that they are copies of older

Saptarishīśvara temple partly rebuilt and inscriptions re-engraved.

records made at a subsequent date. But it is not stated anywhere when or why they had to be re-engraved. It is, how-

ever, to be noted that there are several inscriptions engraved at other places in this temple which are clearly in characters of the period to which they refer themselves. It is thus plain that some portions of the original temple, especially that above the basement, should have been renovated at a later date, when the inscriptions previously incised thereon should have been re-written. Such re-engraving is quite common and needs no comment.

THE PANDYAS.

7. Of these re-engraved inscriptions from Lālgudi we have to notice here two records belonging to the Pāṇḍya king Mārañjadaiyaṇ. One of them (No. 121) is dated in the 4+9th year of the king who, in the body of the record, is also called Pāṇḍyakulapati Varaguṇa-Mahārāja, and furnishes the astronomical details—Dhanuś, Śadaiyam and Tuesday. Just above this is the other record (No. 120) dated in the 4+1st year, evidently of the same king, as could be made out by the

Mārañjadaiyaṇ Varaguṇa-Mahārāja.

method of dating adopted in it. This inscription registers a gift of 60 *palāṇ-*

kāṣu made by Nandivarman, the victor of Tellāru, to the *sabha* of Nallimaṅgalam, for burning a lamp in the temple of Tiruttavatturai-Mahādēva. The fact that the Pallava king Tellāṟṟerinda-Nandivarman figures in an inscription of the Pāṇḍya king Mārañjadaiyaṇ Varaguṇa-Mahārāja shows that they were contemporaries. In an inscription copied at Tiruvadi in the South Arcot district (No. 360 of 1921) Pāṇḍi-Varaguṇa-Mahārāja is stated to have made a gift to the temple at that village in the 18th year of the reign of the Pallava king Nripatuṅgavarman. The synchronism afforded in these epigraphs as well as that furnished in the Udayēndiram plates of the Gaṅga-Bāna king Prithivīpati II, that Prithivīpati I allied with the Pallava Aparājita fought against the Pāṇḍya Varaguṇa at Śrīpurambiyam, and the details of date furnished in No. 121, might prove useful in settling the periods of rule of the two Pāṇḍya kings named Varaguṇa and their Pallava contemporaries.

8. One other record (No. 12), in Vatteluttu, belonging to a Mārañjadaiyaṇ comes from Dalapatisamudram in the Tinnevely district, and it is dated in the 6th year opposite the 35th of his reign. We cannot say who this Pāṇḍya king was; but we

A different Mārañjadaiyaṇ.

may note that at Mānūr in the same district there is a record (423 of 1906)

of a Mārañjadaiyaṇ, similarly dated in the 35th year + 469th day. Another record of a Mārañjadaiyaṇ bearing the high regnal year 43 (No. 605 of 1915) has been copied at Eruvāḍi, a village three miles from Dalapatisamudram. It is left to future research to settle who the Pāṇḍya king was that had such high regnal years. The present inscription registers some provision made by Velāṇ-Śāttan of Irambādu for lighting lamps and for the maintenance of the men employed in two water-sheds, one called Rājakkar-tannīrpperumbandal erected in the name

of Rājakkar of Tirukkōttāru and the other called Munṇūṟṟuvap-perumbandal, presumably after an assembly at the locality consisting of three hundred members (*munṇūṟṟuvar*). Tirukkōttāru is the modern Kōttār in the Nagercoil taluk of the Travancore state, which was the scene of one of the many battles fought by the early Pāṇḍya king Arikēsari (c.A.D. 650). As the opening of water-sheds at convenient intervals along the important highways was a popular form of benefaction in olden days, one such appears to have been erected at this village.

9. The medieval Pāṇḍyas are represented fairly well in this year's collection. Of the records belonging to them Nos. 44 and 45 from Śivapuri are dated in the 4th and 9th years of the reign of a Māravarman Parākrama-Pāṇḍya. They begin

The medieval Pāṇḍya king Parākrama-Pāṇḍya.

with the historical introduction *tirumagal punara* etc., and can therefore be attributed to the king of this name who

flourished in the early part of the 12th century, as a predecessor of Jaṭavarman Śrīvallabha (c. 1132). These records register endowments made to the temple of Tiruttāṇḍōṇṟīśvaram-Uḍaiyār at Śivapuri and of Tuvarāpatiśvaram-Uḍaiyār at Aruviyūr near Viḷupparaiyanallūr *alias* Ālappiṟandanallūr on the western *pidūgai* of Nripaśekhara-chaturvēdimāṅgalam, while No. 45 further states that the images of Naṭarāja and his consort (*Pirāṭṭiyār*) in that temple were consecrated by Mānābharanaṇ-Uḍaiyapālaṇ, a merchant of Aruviyūr. Judging from the characters in which they are engraved, two other records (Nos. 50 and 51) from the same village which are dated in the 8th and 5th years of the reign of Tribhuvanachakravartin Parākrama-Pāṇḍya, have to be assigned to the same king, though they do not contain the distinguishing epithets Māravarman or the historical introduction noted above. The modern name Śivapuri of this village is mentioned for the first time in No. 51. The king Jaṭavarman Parākrama-Pāṇḍya without any distinguishing epithets mentioned in two records (Nos. 205 and 206) from Kaṇḍirāḍittam appears to have been a later ruler.

10. Only five records of Jaṭavarman Śrīvallabhadēva commencing with the historical introduction *tirumaḍandaiyum* etc. have been copied. The epigraph from Dalapatisamudram (No. 6) which is dated in his fourth year, states that when the king was seated on the throne 'Pāṇḍiyarājaṇ' in the hall called Ālagiya-Pāṇḍiyaṇ-kūḍam in his palace at Madura, a representation was made by Mānābharanaṇmaṅgalattu-Ayyar that one *vēli* of land belonging to the temples of Varaguṇa-īśvaram-Uḍaiyār, Tirunāgiśvaram-Uḍaiyār and Puravuvāri-īśvaram-Uḍaiyār at Perumba-

Jaṭavarman Śrīvallabha.

laṇji should be made a *dēvadāna*, free of all taxes inclusive of *antarāyam*, for

providing for the daily expenses of worship in them, and that the king was pleased to sanction this exemption from the 4th year of his reign. The necessary entries to the effect were thereafter made in the revenue registers. Similar concessions in regard to some other plots of lands belonging to the same three temples appear to have been granted in the 17th year in the three records Nos. 3 to 5, which, though they do not specify the king's name, belonged in all probability, to the time of this king. From the same village comes another inscription (No. 7) which states that king Śrīvallabhadēva was seated on the throne called 'Kaliṅgattaraiyaṇ' in the southern hall of the big palace at Rājendraśōlapuram in Rājaśiṅgaṇkulakkīl, a subdivision of Madhurōḍaya-vaṇaṇḍu, while issuing the order exempting from taxes certain lands belonging to the temple of Tirumayilādupārai-uḍaiya-Mahādēva at Parākrama-pāṇḍya-chaturvēdimāṅgalam in Nāṭṭārruppōkku. It is also stated that, on the king's order, the boundaries of these lands were marked out by a committee consisting of fifteen persons, some of whom were revenue officials and some were residents of several villages in that locality. Though the king has not been distinguished by any characteristic titles, he may be identical with the same Jaṭavarman Śrīvallabha, because Kāliṅgarāyaṇ figuring as a signatory in this record was an officer under him, as gleaned from his other inscriptions (A.R. for 1909, p. 79).

In another inscription from Śivapuri (No. 52) dated in the 15th year of this king, Araśumadaḷai-Kūṭṭaṇ *alias* Śivakarunālayaṇ, a merchant of the 'Maṇi-grāmam'-guild at Koḍumbālūr, is stated to have made provision for the supply of *pittu* (cake-offerings) to the god Tiruttāṇḍōṇṟī-Mahādēva. The existence of a

trade-guild by the name of Maṇigrāmam at Koḍumbālūr has been mentioned in an inscription copied already from Salem (*S.I.I.*, Vol. IV, p. 15): and from the name Mañjan-Maniyamārttaṇḍaṇ occurring in that record and Araśumadaḷai-Kūṭṭaṇ *alias* Śivakarunālayaṇ of this epigraph, the statement made on page 94 of the *Annual Report* for 1927 that 'Maṇigrāmam' could not have been a purely Christian trade organization, but must have been a non-denominational guild which included mainly Hindu merchants, receives additional support. From another record (No. 43) we learn that a small guild of merchants existed at Aruviyūr, a suburb of which was called Nānādēsi-perunderuvu, 'the big street of merchants from various districts.'

11. A few records belonging to a Pāṇḍya king called Tribhuvanachakravartin Śrīvallabhadēva, without the distinguishing epithet of Māṇavarman or Jaṭavarman and without any historical introduction, come from Śivapuri. They range in date from the 3rd to the 26 + 1st year, and are engraved in the same characters as the records of Jaṭavarman Śrīvallabha. From the fact that the donor's name in No. 42 is Rājēndrasōḷaṇ-Kēraḷaṇ *alias* Dēvar-Nishadarājaṇ, it is possible to identify the

Śrīvallabha of this record with the Jaṭavarman Śrīvallabha noted above, because Records of an unspecified Śrīvallabha attributable to Jaṭavarman. No. 94 of 1908 dated in the 11th year of Parākrama-Pāṇḍya and No. 93 of 1908 of the 21st year of Jaṭavarman Śrīvallabha, both coming from Tirupputtūr in the Ramnad district, mention a chieftain of the same name as a donor. From Nos. 37 to 41 it is learnt that Aruviyūr near Śivapuri was called Dēsi-Uyyavandapaṭṭanam, and it was a place of some commercial importance, as a number of merchants of that village figure as donors to the temple of Tiruttāṇḍōṇṟīśvaram-Uḍaiyār at Śivapuri. A *maṭha* called Alāgiyamaṇavāḷaṇ-*maṭha* at Śivapuri, apparently a Śaiva institution, is mentioned in No. 56, an epigraph dated in the 24th year of Tribhuvanachakravartin Śrīvallabha, and it owed its construction to one such merchant of Aruviyūr named Alāgiyamaṇavāḷaṇ-Uḍaiyanambi *alias* Alākaimaṇ of Tirunallūr.

12. No. 71 from Tiruppāchchētti which is a record dated in the 4th year of Jaṭavarman Vikrama-Pāṇḍya, states that, when the king was seated on the throne called Kāliṅgarāyaṇ in his palace at Madura, he was pleased, on the representation

Jaṭavarman Vikrama-Pāṇḍya. made by his officer Ayyaṇ-Kāliṅgarāyaṇ, to exempt from taxes 5 *mā* of land belonging to the temple of Malaimaṇḍala-vinnagar-Ālvār at Tiruppārchorri in the subdivision called Vikramapāṇḍyaṇ-kulakkīl. The temple under reference must have been erected by the colonists from Malai-maṇḍalam, who founded an *agrahāra* at this locality in the reign of this Pāṇḍya king, as stated in paragraph 13 below. Chandrabhaṭṭaṇ-Viṭṭhaṇaṇ who instituted a service in this temple at this time, has been described as a Kannaḍiga-Brāhmaṇa.

13. Jaṭavarman Kulaśēkhara I is represented by four inscriptions. Of these No. 29 from Śivapuri which begins with the historical introduction *pūmēni-kīlatti* etc., is dated in the 3 + 4th year of his reign and registers a gift of two villages Kuricchi and Śāttiēri in Kēraḷaśiṅga-valanāḍu, by Kēraḷaṇ-Alāgiyadēvaṇ *alias* Vīramalāgiya-Nishadarājaṇ of Tirukkoḍuṅgunṇam for providing for worship in the

Jaṭavarman Kulaśēkhara I. temple of Tiruttāṇḍōṇṟīśvaram-uḍaiya-Nāyaṇār at Nripaśēkhara-chaturvēdi-maṇḍalam. This chieftain has already figured in No. 297 of 1928 as a subordinate of this Pāṇḍya ruler. Another record from the same village (No. 31) which is dated in the 3 + 8th year of Tribhuvanachakravartin Kulaśēkhara and which can therefore be attributed to Jaṭavarman Kulaśēkhara, states that, as the epigraphs relating to earlier transactions connected with the lands of the temple of Āyirattaṇṇūṟruva-īśvaram-Uḍaiyār had become defaced, a copy was made of an earlier inscription dated in the 17th year of Kulōttuṅga-Chōḷa I relating to certain lands, which had originally been purchased for this temple by Kēṭṭaṇ-Iraṇi, a merchant of Irattapādi *alias* Daṇmapolil, from a Brāhmaṇa named Viṣṇu-Jātavēdaṇ of Mōśi. This temple of Kūṭṭakkūdi-Mahādēvar *alias* Āyirattaṇṇūṟruva-īśvaram-Uḍaiyār was situated in the *mēl-piḍāgai* of Nripaśēkhara-chaturvēdimāṇḍalam called Viḷupparaiyanallūr *alias*

Ālappirandanallūr. The name *Āyirattāññūruva-Īśvaram* must have been given to the temple after an assembly or a community named *Āyirattāññūruvar* mentioned in some of the records of the place. As regards *Irattapādi* *alias* *Danmapolil*, it is not known if it refers to *Irattapādi*, the Western *Chālukya* dominion, or to a village of that name in the *Ramnad* district.

The record from *Tiruppāchchētti* (No. 78) which begins with his characteristic introduction, is dated in the 13 + 6th year, and refers to an order of his predecessor *Kōnērinmaikondān Vikrama-Pāndya* issued to the village assembly of *Tiruppārchorri*. The inscription states that a representation was made to the king by *Malavarāyan* that, as the population of *Tiruppāchchorri* had become much decimated, a small colony consisting of forty families might be formed from among the members of the assembly and with

Vikrama-Pāndya referred to in his inscriptions.

the *Malayāla-Brahmanas* of the neighbouring district, and that therefore the village should be marked out, the lands measured according to the old standards, the necessary channels dug and sluices built, and the house-sites and lands properly apportioned among the new colonists. The colony was accordingly founded, and king *Kulaśekhara* ordered the levy of the usual taxes from the tenants of this settlement from the 6th year opposite to the 13th year of his reign. Several instances of the formation of similar *agrahāras* and villages have been mentioned in inscriptions, and it is learnt from them that facilities were afforded by kings to encourage such settlements and that certain initial concessions in the matter of taxes were also generally granted to the colonists to enable them to bring the land under efficient cultivation in easy stages. The temple of *Viṣṇu* called *Malaimāṇḍalavinnagar-Ālvār* referred to in a record of *Jatavarman Vikrama-Pāndya* (No. 71) in this village (paragraph 12 above) must have been erected by these colonists from *Malai-māṇḍalam*, among whom *Chandrabhattan-Viṭṭhaṇa*, a *Kannadiga Brahman*, was one.

Nos. 59 and 60 from *Śivapuri* are also records belonging to the reign of the same king, as they are both dated in years opposite the 13th year of his reign. The former issued in the 14th year opposite the 13th year (or 13th year and 5279th day), states that on a representation made by *Tennavarāyan* to the effect that the concessions on the lands belonging to the temple of *Tiruttāṇḍōṇṇīśvaram-Udaiyār at Maṭṭiyūr alias Nripaśekhara-chaturvēdimāṅgalaṁ* granted in the time of the chief *Kandān-Sundarattōlaṇ alias* *Tuvarāpativēlaṇ* should be continued, the king was pleased to send an order to the assembly of *Ambalattādi-chaturvēdimāṅgalaṁ*, where the particular lands were situated, that with the exception of one *tiramaṁ* of *antarāyam-tax* per *mā* of cultivated land, as measured by the rod 'Arulnidhi', all other taxes on the lands were to be remitted, the lands being declared *danmadāṇa-iraiyili*. This chief *Kandān-Sundarattōlaṇ alias* *Tuvarāpativēlaṇ* whose previous donations have been referred to in this record, was a contemporary of the *Chōla* king *Vikrama-Chōla* as noted in paragraph 34 *infra*.

14. Of the inscriptions belonging to *Māravarman Sundara-Pāndya I*, No. 79 from *Kuṇṇattūr* in the *Madura* district dated in his 4th year, gives him the title '*Śōṇāḍu-kondaruliya*'. It states that a breach in a tank in the vicinity of this village

Māravarman Sundara-Pāndya I.

between the *Iluppai-madai* and the *Śappai-malai* was closed by a certain *Kandān-Kōḍai alias* *Alāgiyarāma-Pallavaraiyan* of *Vanṇalaichebēri* in *Malai-māṇḍalam*. No. 2 from *Dalapatīsamudraṁ* which contains the historical introduction commencing with *pū-maruviya* etc., gives a fairly complete account of the king's achievements up to the 8th year of his reign, in which it is dated. He is said to have set fire to the two cities *Tañjai* (*Tanjore*) and *Uṇḍai* (*Uṇaiyūr*), to have demolished numerous halls, ramparts, towers and pavilions there, to have driven the *Śembiyan* (*Chōla* king) into the forest, and to have performed the anointment of heroes in the pavilion called *Śēravalavaṇ-abhishēka-māṇḍapa* at *Āyirattali*. The king after having worshipped *Natarāja* at *Puliyūr* (*Chidambaram*), proceeded to *Poṇ-Amarāpati*, and while staying there in his big palace he summoned the *Chōla* king to his presence, promising to give him back his country (i.e., *Śōṇāḍu*) and his crown. Thereupon when the *Chōla* king (i.e., *Rājārāja III*) came in all humility in

His presenting Śōṇāḍu to the Chōla king at Pon-Amarāvati.

obedience to this mandate and prostrated before him, the Pāṇḍya king restored to the Chōla his lost dominion and crown.

This record which therefore gives him the appropriate title of 'Śōṇāḍu-vaṅgi-aruliṇa Sundara-Pāṇḍya,' 'he who gave back Śōṇāḍu (to the Chōla king)', states that when the king was seated on the throne 'Maḷavarāyaṇ' in the durbar-hall of his palace at Mādura, a deputation consisting of the *Śivabrāhmaṇas* and *sthānapatis* of the temple of Tirunāgiśvaram-Uḍaiyār at Perumbalaṇji in Nāttārruppōkku waited on him, and that in response to their request, he was pleased to make certain lands cultivated under the Tachchaṅkuḷam in that village free of some taxes, for meeting the expenses of daily worship to the images of the god Kūttādumdēvar and his consort, consecrated in the temple by a certain Kannaṅ-Kōvaṇ *alias* Vīranārāyaṇa-dēvaṇ and for taking out these images in procession for bath on the day of Avittam in the month of Chittirai every year. No. 67 from Śivapuri which is dated in the 11 + 1st year of Śōṇāḍu-vaṅgi-aruliṇa Sundara-Pāṇḍya does not contain any historical introduction. It refers to the date of installation of the image of Mūta-Pillaiyār (Gaṇapati) in the second *prākāra* of the temple by a certain Sūryadēvaṇ-Uḍaiyadēvaṇ of Kulaśēkharaḥaṭṭaṇam. No. 57 from the same place which is dated in the 11 + 1st year of Tribhuvanachakravartin Sundara-Pāṇḍya without any distinguishing epithet, may be attributed to Māḷavarman Sundara-Pāṇḍya I from the method of dating followed in it.

Another long composite record, No. 63 from Śivapuri, is dated in the 3rd year of a Tribhuvanachakravartin Sundara-Pāṇḍya and contains several documents relating to the *dēvadāna* lands of the temple of Abhimuktīśvaram-uḍaiya-Nāyaṇār

A composite record of his time.

at Nṛipaśēkhara-chaturvēdimangalam, engraved in the following sequence—(1)

Kulōttuṅga-Chōladēva, 24th year, (2) Śrīvallabhadēva, 15th year, (3) the same king 23+1st year, (4) Kulaśēkharadēva, 3+4th year, (5) the same king 13+8th year, and (6) Sundara-Pāṇḍya, 3rd year. The record may therefore be attributed to this king Māḷavarman Sundara-Pāṇḍya I, and the characters in which it is engraved do not militate against this view.

15. Two inscriptions (Nos. 8 and 9), both dated in the 4th year of Jaṭavarman *alias* Vīra-Pāṇḍya with the historical introduction *tirumagal vaḷar mūlai* etc., have been secured from Daḷapatisamudram in the Tinnevely district. Of these, No. 8 is of some interest, as it refers to a grant of land to three dancing-girls for enacting *kūṭṭu* in the temple twice a year during the festivals in the months of Purattāsi and

Jaṭavarman Vīra-Pāṇḍya.

Chittirai. Such provisions made for the amusement of visitors thronging from

distant places to witness festivals in temples are occasionally met with in inscriptions. Other inscriptions in the year's collection that could be attributed to this king are Nos. 25, 34 and 69. The astronomical details furnished in them work out correctly to A.D. 1259, 1264 and 1257, respectively, which fall in his reign. No. 26 being connected with No. 25 is also a record of this king.

Kaṇḍaṇ-Sundaravilli *alias* Tuvarāpativēḷaṇ is seen in No. 27 to make an endowment to the temple of god Vāḷilā-Nāyakar at Udiyaṇūr in Śura-nāḍu in the 12th year of a Tribhuvanachakravartin Vīra-Pāṇḍya, who is not distinguished by the title Māḷavarman or Jaṭavarman. But to judge from the characters in which this inscription is engraved, it may also be taken to belong to the reign of Jaṭavarman Vīra-Pāṇḍya. In paragraph 34 under the Chōla section, reference has been made to the *vāḷilār* or swordsmen of the chieftain called Sundar-Gaṅgaikondaṇ *alias* Tuvarāpativēḷaṇ, and it is possible that this Vāḷilā-Nāyakar might have been the name of the god in the quarter occupied by these *vāḷilārs* at Udiyaṇūr.

16. Inscriptions definitely attributable to Māḷavarman Kulaśēkhara, distinguished by the title 'who was pleased to take all countries', are a few in number. No. 21 from Śivapuri, which is dated in the 5th year but does not contain any distinguishing title, may be attributed to him, because the astronomical details

Māḷavarman Kulaśēkhara I.

furnished in it work out correctly to A.D. 1274. It is a somewhat interesting

document and resembles both in wording and subject-matter No. 290 of 1928, dated a few days earlier in the same year of the king, copied from the neighbouring village of Chaturvēdimāṅgalam.

It registers a gift of land as *kuḍinīṅgā-iraiyili* to the temple of Tiruttāndōṅṅīśvaram-udaiya-Nāyaṇār by the *sabhā* of Nṛipaśekhara-chaturvēdimāṅgalam and proceeds to mention the circumstances that preceded this transaction. A certain Dēvar Āriyachakravarttiḡal had leased out certain lands, the *Śivabrāhmaṇas* of the temple of Rudrakōṭīśvaram-Udaiyār standing as *kuḍippunai* (security for tenancy) and the *āṇḍārs* as *poruṭpunai* (security for money). On the occurrence of a murder of a *Brāhmaṇa* in the locality in the month of Mēsha, the village was evacuated and the money due by the lessees was not paid up. The *āṇḍārs* of the Rudrakōṭīśvaram temple who had guaranteed its payment, had therefore to borrow 350 *panam* from the temple of Tiruttāndōṅṅīśvaram-Udaiyār to discharge the dues, and as a consideration for the amount borrowed, they gave the lands to that temple, marking the boundaries with trident-bearing stones. After some time, when the original lessees

A record relating to the rights of tenants in *kuḍinīṅgā-iraiyili*.

returned along with Āriyachakravarti and demanded the reason for the planting of these stones, the trustees of the

temples of Śivapuri and Tuvārāpatīśvaram enquired into the matter and after recovering the moneys due from the several defaulters, gave back the lands to them as *kuḍinīṅgā-iraiyili*, with the stipulation that with the exception of the *rājakaram* (tax) of 1 *kalam* and 1 *tūni* of paddy per *mā* of cultivated land, the balance of taxes shall be paid to the Śivapuri temple for its expenses. From this record it is clear that tenants enjoying tax-free lands stipulated as *kuḍinīṅgā-iraiyili*, should be reinstated in their holdings in spite of such serious faults as running away from the place, leaving the lands uncultivated and not paying the dues thereon, if they agreed to discharge fully the liabilities arising from their absence and neglect. The Dēvar-Āriyachakravarttiḡal mentioned in the transaction figures in two other epigraphs, No. 290 of 1928 from Chaturvēdimāṅgalam and No. 110 of 1903 from Tiruppullāni.

17. To another Māravarman Kulaśekhara, the second of that name, must be assigned No. 28, because the details of date furnished therein, namely, 2+1st year,

Māravarman Kulaśekhara II.

Kumbha, ba. daśamī, Monday and Mūlā,

work out correctly for A.D. 1317, February 7, which fell in the reign of the king whose date of accession was A.D. 1313.

18. There are five records of Māravarman Vikrama-Pāṇḍya in the year's collection. Only one of them (No. 280) gives the historical introduction *Samastabhuvanāikavīra*, etc., and it can therefore be attributed to the king whose initial date

Māravarman Vikrama-Pāṇḍya.

was A.D. 1283. The details of date furnished in it correctly work out to

A.D. 1286, August 14. Though No. 286 does not contain the historical introduction of this king, it could be attributed to him as the details of date furnished in it fall in A.D. 1288. Two inscriptions which could on palaeographical grounds be attributed to the same king are Nos. 391 and 415 dated in the 7th year of his reign. They record that the assembly of Viḍārparru permitted the occupation of certain specified portions of the premises of the temples of Śrīkaraṇa-viṇṇagar-Emberumāṇ and of the Jaina *baṣṭi* of Ādinātha at Poṇṇūr in the North Arcot district, and the levy of a tax on the looms of the weavers and of *kaḍami* from the *kāśāyakkuḍi* who came to reside there. It was arranged that the amount thus realized should be used for the expenses of the respective temples.

19. No. 84 which is engraved on the base of a *mandapa* in the Alagar temple at Alagarkōyil states that the *mandapa* was built by Tribhuvanachakravartin

Jatāvarman Sundara-Pāṇḍya I.

Sundara-Pāṇḍyadēva and that it was called Kōyilpoṇmēynda-perumāl-*mandapa*.

The record also contains the historical introduction *Samasta-jagad ādhāra*, etc., and belongs therefore to Jatāvarman Sundara-Pāṇḍya I, who had earned the *biruda* of 'Kōyil-poṇmēynda-perumāl', for having covered with gold the *vimāna* of the Ranganātha temple at Śrīraṅgam.

20. The inscriptions definitely attributable to Jaṭavarman *alias* Sundara-Pāṇḍya II are not many in number. Of these No. 376 from Tiruppālaivaṇam in the Ponneri taluk gives the astronomical details—14th year, Āṇi 8, Sunday, Makhā, which correspond to A.D. 1291, June 1, Sunday. This record mentions as donor a

Jaṭavarman Sundara-Pāṇḍya II.

certain Dēvargaldevaṇ, the headman of Naṇaiyūr in Tirunaṇaiyūr-nāḍu, a sub-division of Kulōttuṅgaśōla-valanāḍu, a district of Śōla-maṇḍalam, who was the agent of Uḍaiyār-Tonḍaimānār. Another inscription (No. 355) from the same temple dated in the 14th year, states that the *nāttavar* of Paiyyūr-kōttam in Jayaṅgondaśōla-maṇḍalam proposed to build a *prākāra* wall called Sundara-Pāṇḍya-*tirumadi* for the temple of Tiruppālaivaṇam-Uḍaiyār, in the name of, and probably under instructions from, the king (*perumāl*) and that they made over to the temple as *sarvamānya* the lands in Alinallūr, which had remained fallow from the 12th to the 14th year of the king's reign. As this record and another No. 312 from the same temple dated in the 11th year, are written in the same hand as No. 376, they can both be ascribed to the king noted above. An inscription (No. 303) from Dēvaṇūr in the South Arcot district, dated in the 13th year of a Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍya, furnishes the astronomical details—Makara, ba. ēkādaśī, Monday, Mūlā—which work out satisfactorily for the following dates—(1) A.D. 1290, January 9, (2) A.D. 1317, January 10 and (3) A.D. 1330, January 15. These correspond to the 13th regnal year of three different kings with the name Sundara-Pāṇḍya, whose dates of accession were A.D. 1277, 1304 and 1316 respectively; and in the absence of any other internal evidence, we cannot say to which of them this record has to be assigned. It states that the *nāttavar* of Anṇamaṅgalappaṇṇu in Palkunra-kōttam in Jayaṅgondaśōla-maṇḍalam, the *agam-baḍiyār* and *kaikkōla-mudalis* met under the tamarind tree in the village to transact business.

21. No. 282 from Idaiyār in the South Arcot district is a record dated in the 9th year of a Māṇavarman Vīra-Pāṇḍya. It relates to the setting up of the image

Māṇavarman Vīra-Pāṇḍya.

of Subrahmanya-Pillaiyār in the temple of Tirumarudanturai-udaiya-Nāyaṇār by Anumanuḷāṇ Araiyaṇ Sundara-Pāṇḍyadevaṇ, and registers a gift of some lands for performing worship in it; while another (No. 281) is an order issued in the 9th year and on the 335th day by Tribhuvanachakravartin Kōṇērinmaikondāṇ to the officials of the temple exempting from the payment of certain taxes, the lands which Anumanuḷār Kōṅgarāyar had endowed to provide for worship to the same image of Subrahmanya, called Kaliyugarāma-Pillaiyār after the king's name. These two records therefore belong to one king, and it is evident from them that this Māṇavarman Vīra-Pāṇḍya had the title of Kaliyugarāma. This title seems to have been borne by more than one Pāṇḍya sovereign. As a temple of the name of Kaliyugarāmēśvara existed at

His title 'Kaliyugarāma'.

Mēl-Kadayam (No. 524 of 1916) in the time of Māṇavarman Sundara-Pāṇḍya, it is likely that he or one of his predecessors had that surname. Another Pāṇḍya king Māṇavarman Vīra-Pāṇḍya of date A.D. 1443 bore the *birudas* Kaliyugarāma and Tirunelvēlipperumāḷ, but as this king could not have had his influence extending into the South Arcot district, we may have to identify the king figuring in No. 282 with Māṇavarman Vīra-Pāṇḍya whose date of accession was A.D. 1334, and whose other records are found in the South Arcot district (A.R. for 1913-14, p. 94).

THE CHOLAS.

22. Of the places in the Chōla country visited during the year, Pennāḍam and Tiruvadatturai in the South Arcot district and Gōvindaputtūr in the Trichinopoly district are important as having been mentioned by the *Tēvāram* hymnists. The village Pennāḍam appears in inscriptions under the names Pennāgaḍam and Muḍigondaśōla-chaturvēdimāṅgalam, and the deity is called Tiruttūṅgāṇaimādam-

Pennāḍam.

Uḍaiyār, apparently from the formation of the *garbhagriha* in the *gajapriṣṭha*-style, which resembles the hind portion of a recumbent elephant. The present name of the village is popularly derived from the tradition that the god here was worshipped by a Gandharva lady (*pen*), a cow (*ā*) and an elephant (*kaḍam*).

23. Tiruvaḍatturai, about 4 miles from Pennādam on the north bank of the river Vellāru, is connected with the story of Jñānasambandha and is venerated as the place where the saint was offered a palanquin and an umbrella, both made of pearls and belonging to the temple, by the miraculous intervention of the god, when he

Tiruvaḍatturai.

was no longer in a position to continue his journey on foot. In fact in No. 215 the god of this place is called 'Tirumuttiṅśivigai-kuduttaruliya-Nāyaṇār', which, in a way, confirms the traditional account. In inscriptions as well as in the hymns of the *Tēvāram*, this village is known as Tiruvaratturai-Nelvāyil to differentiate it from other places bearing the name of Aṇatturai.

24. The god in the temple at Gōvindaputtūr situated on the bank of the Kollidam bears the name Śri-Viśaiyamaṅgai-Uḍaiyār in the inscriptions of the place. The mention of this name of the god coupled with the fact that the temple Gōvindaputtūr, identified with Viśaiyamaṅgai, here contains a record of Parāntaka I and had to be rebuilt in stone even in the time of Uttama-Chōla, indicates the antiquity of the shrine, and helps us to identify it with the one extolled in the hymns of Jñānasambandha, though the popular view is that Vijayamaṅgai celebrated in the hymns of the saint is the one on the other side of the river three miles away from Gōvindaputtūr. The name Gōvindaputtūr occurs in the slightly altered form Gōvandaputtūr in the *Tēvāram* hymn.

25. Madiraikoṇḍa Parakēsarivarman is the earliest Chōla king represented in the year's collection. His inscriptions come mainly from Lālgudi and range in date from the 20th year (No. 109) to the 41st year of his reign (No. 108).

Parāntaka I.

Of these, No. 99 dated in the 37th year registers a gift of land by Śivagōchari-pidāraṇ-Deśaviṭaṅkaṇ for the daily recital of the sacred hymns (*Tiruppadiyam*) in the temple by two Brahmans during the three *sandhis*, when worship was offered to the god Tiruttavatturai-Mahādēva. It is worthy of note that this chanting was done by Brahmans at that time, though the work is now being performed by a special class of Śūdra chorists called *Ōḍuvar*.

26. A new Parāntakadēva with the titles Rājakēsarivarman and Chakravartin figures in an incomplete epigraph from Tiruvaḍatturai (No. 225), which commences with the words '*puvimaṅgai valara*' etc., and is dated in the 9th regnal year. Judging from its palaeography, the record may be assigned to the 11th century A.D. There are no inscriptions in this temple earlier than the time of Virarājendra-Chōla (A.D. 1062-70). A similar intro-

Rājakēsarivarman Parāntaka with the introduction *puvimaṅgai valara*, etc. duction with slight variations is found in a record of a Chōla king called

Parakēsarivarman (not Rājakēsarivarman) Parāntakadēva at Kōyil-Tēvarāyaṇ-pēṭṭai in the Papanasam taluk of the Tanjore district (No. 261 of 1923). As the present inscription gives him the title Rājakēsarivarman and as there are no data in both the records to help us in the identification, it is rather difficult to say which king of the Chōla line is meant. But it may be mentioned that Parāntaka II (c. A.D. 954-970) was a Rājakēsarivarman.

27. A record from Lālgudi (No. 111), dated in the 16th year of a Parakēsarivarman, mentions Kōkkilānadigaḷ, the daughter of Śēramāṇār, i.e. the Chēra king. As we know that she was the queen of Parāntaka I and was the mother of Rājāditya, the record may be attributed to Parāntaka I, though the distinguishing title Madiraikoṇḍa is not given therein. Further it might be stated that the inscription

Parakēsarivarman and Rājakēsarivarman.

could not be assigned to Uttama-Chōla, the only other Parakēsarivarman that ruled for 16 years after Parāntaka I, for the reason that the queen could not have lived so late as A.D. 985 to which the 16th year of Uttama-Chōla would correspond. This inscription registers a gift of gold for burning a perpetual lamp in the temple of Tiruttavatturai-īśvara-Bhaṭṭāraka made by Kōkkilānadigaḷ through Śaṅkaraṇ-Kunrappōlaṇ of Puttūr in Malai-nādu (Malabar). Of the inscriptions of Rājakēsarivarman, which do not contain any distinguishing epithets, No. 104 from

Iālgudi dated in the 3rd year of the king, may possibly be assigned to Sundara-Chōla, because Sivagōchari-Piḍāraṇ makes a reference in this record to his previous gift made in the 37th year of Parāntaka I (No. 99).

28. Two members of the Paluvēṭṭaraiyar family which was connected with the Chōla line, are mentioned in the records of this year. These chiefs, viz., Adigaḷ

Paluvēṭṭaraiyar chiefs.

Paluvēṭṭaraiyar Maṛavaṇ-Kaṇḍanār (No. 173) and Adigaḷ Paluvēṭṭaraiyar

Kūmaraṇ-Maṛavaṇ (No. 117) figure in the 10th and 5th years respectively of the reign of Parakēsarivarman. Both these records which come from Gōvinda-puttūr, register provisions made for burning lamps in the temple. They may be assigned to Uttama-Chōla.

29. A number of inscriptions of Gōvindaputtūr mention a chief named Ambalavaṇ-Paluvūrnakkaṇ, a native of Kuvalālam, i.e., Kolar. One of these epigraphs (No. 164), which is bilingual, is dated in the 14th year of Vikrama-Chōla in the Sanskrit portion and in the 14th year of Parakēsarivarman in the Tamil portion. It states that Ambalavaṇ-Paluvūrnakkaṇ was a Śūdra by caste, that he was the embodiment of munificence to supplicants, that he obtained the title of Vikrama-Chōla-Mahārāja from the king after his surname, that he built the *Śrī-vimāna* of the temple of Vijayamaṅgalattu-Mahādēva with stone, and that he presented to it the village of Neḍuvāyil. While in this record the chief is styled Uḍaiyār-Perundaram, another epigraph (No. 165) dated in the 13th year of Parakēsarivarman expressly calls him an officer of Uttama-Chōla. From the latter it is evident that the records of Parakēsarivarman wherein this officer figures are those of Uttama-Chōla. Rājendra-Chōla I had the title Parakēsarivarman and the

Uttama-Chōla and his subordinate Ambalavaṇ-Paluvūrnakkaṇ.

surname Vikrama-Chōla. But since the chief Ambalavaṇ-Paluvūrnakkaṇ with the title Vikramaśōla-Mārāyar figures

also in a record of the 3rd year of the reign of Rājārāja I (No. 168), we are enabled to say definitely that the Parakēsarivarman who bestowed the title Vikrama-Chōla

Uttama-Chōla's title Vikrama-Chōla.

on the chief is Parakēsarivarman Uttama-Chōla, the predecessor of Rājārāja I,

and not Parakēsarivarman Rājendra-Chōla I. Thus from the inscriptions of Gōvindaputtūr we learn that Uttama-Chōla had the surname Vikrama-Chōla. Two inscriptions of this king mention the chief's two wives Aparāyitaṇ-Śeyya-vāymani and Śingapaṇmaṇ Kañchi-Akkaṇ (Nos. 166 and 167).

The chief Ambalavaṇ-Paluvūrnakkaṇ seems to have been held in high esteem by Rājārāja I, as indicated by the titles Rājārāja-Pallavaraiyaṇ (No. 163) and Mummudiśōla-Perundaram (No. 168) assumed by him. These titles, it is hardly necessary to state, must have been conferred on him by Rājārāja I, who in the

Paluvūrnakkaṇ, a subordinate of Rājārāja I.

earlier years of his reign bore the surname Mummudi-Chōla. Besides

constructing the temple, the chief is stated to have set up in it the images of Kūttapperumāl and Umā-Bhaṭṭārakī and to have provided for their adornment. In another record of Rājārāja I (No. 160) dated in his 7th year, Śēṭṭapōsaṇ Vēṇṇaya-Kramavittaṇ, an agent of this chief at Vijayamaṅgalam, is stated to have been put in charge of the management of the temple at Gōvindaputtūr, and that he was also given complete control over the temple servants, with the power of expelling such of the *Vellāla* servants as opposed his authority and of imposing a fine of 25 *kaḷaṇṇu* of gold on the Brahmans guilty of similar insubordination.

30. Among the inscriptions of Rājendra Chōla I, Nos. 181 and 159 mention

Rājendra-Chōla I.

the names of two of his officers Śingāṇ-Gaṇapati of Ārkkāḍu and Dhīraṇ-Kāri

belonging to the *Perundāṇam* of the king.

31. Rājādhirāja I is represented by 7 inscriptions of which No. 245 gives him the name Vijayarājēndradēva. Three of the king's officers were Vīraśōla-Mūvēndavēḷār, Tāmatattaṇ-Śendil *alias* Valavakēsari-Mūvēndavēḷār of Nerikuppaḷ who was in charge of the village of Pennādam (No. 237), and Nirupēndraśōla-Mūvēndavēḷār

Rājādhirāja I and his officers.

who was in charge of the classification of lands (*kūru-seygiṛa*) in Mērkā-nādu, a sub-division of Rājēndrasimha-vaṇanādu (No. 240). The last is referred to in No. 330 of 1917 as the prefect of Ennāyiram.

32. All the inscriptions of Rājēndradēva, the brother of Rājādhirāja I, collected during the year come from Pennādam and they register provisions made for burning perpetual lamps in the temple.

Rājēndradēva.

The king's younger brother Vīrarājēndradēva is represented by only one inscription (No. 230) beginning with the introduction 'vīramē-tunai', etc. and it is dated in his 4th year.

33. Of about 20 records belonging to Kulōttuṅga-Chōla I, ranging in date from the 3rd to the 49th year, a Sanskrit epigraph (No. 271) engraved on a pillar in the Varadarāja temple at Pennādam, and dated in the 38th year of Jayadhara, i.e., Kulōttuṅga-Chōla I, states that Māliṛuñjōlai of Pūvaṇūr, who is described as a 'Chōlēndra-mantri' (a minister of the Chōla king), the foremost among the Śūdras, and a devout worshipper of Vishnu, erected the *mandapa* in front of the Perumāḷ temple under the orders (*ājñā*) of Bānarāja. This Bānarāja appears to have been an important vassal of Kulōttuṅga-Chōla I left in charge of the region round about Pennādam. Another record (No. 238) from the same place refers to an endowment made by a maid-servant of the king's household (*agambaḍi-pendugal*) to this temple

Kulōttuṅga-Chōla I.

and to another called Kōchcheṅgaṇiśvaram-udaiya-Mahādēva. The latter is

probably one of the seventy shrines the construction of which is traditionally attributed to the great Chōla king Kōchcheṅgaṇṇa. Incidentally, we learn from this inscription that the damaged metallic utensils belonging to the temple were sold and the proceeds utilized for the *archanābhōga* of the god Tiruttuṅgāṇaimādam-udaiya-Mahādēva. Nos. 432 and 433 from Vāvilitōta in the Chittoor district, dated in the 31st and 40th year respectively of the king, register endowments of land and money made to Tiruvagattiśvaram-udaiya-Mahādēva at Vālaikkādu by Gaṅgakulōrbhavaṇ-Śīyagaṅgaṇ and his *tantramudali* (commander) Gaṅgaikondāṇ Araśaṅgamalla-Vilupparaiyaṇ. Since we know that the Gaṅga chieftain Amarābharaṇa-Śīyagaṅgaṇ, the patron of the author of the Tamil grammar *Naṇṇūl*, was a contemporary of Kulōttuṅga-Chōla III, it may be said that the Śīyagaṅgaṇ of the present record must have been a near ancestor of Amarābharaṇa. In No. 242 from Pennādam, dated in the 30th year of this king, it is stated that the assembly of Muḍigondaśōla-chaturvēdimāṅgalam having met in the hall of the temple of Sūttamallivinnagar-Ālvār in this village along with Śōlakulasundaraṇ-Kalyānapuraṅgondār of Tuṇḍa-nādu, decided that all the documents relating to endowments made to the temple at different times in the same reign should be consolidated and engraved on the walls of the temple. One of such documents relates to the provision made for

His subordinate Śōlakulasundaraṇ 'who took Kalyānapura'.

the conduct of the festival to the god Umāskandasahita-Dēvakaṇādadēvar on the day of Pushyā every month, for the

welfare of the Chōla king. From this it may be presumed that Pushyā was the natal star of Kulōttuṅga I, and that he was probably ailing from some sickness. The title Kalyānapuraṅgondār given to a chief of Tuṇḍa-nādu shows that he took part in Kulōttuṅga's war against the Western Chālukya Vikramāditya VI who, it is stated, was driven from Naṅgili through Manalūr to the Tuṅgabhadra. The importance attached to the worship of Sūrya in the time of Kulōttuṅga-Chōla I has already been noticed in the *Annual Report* for 1927, and in this year also an inscription from Pennādam (No. 242) belonging to the time of this king refers to a provision made for the worship of Sūrya in that temple.

34. An inscription from Śivapuri in the Ramnad district (No. 65) dated in the 42nd year of Kulōttuṅga I, registers a compact between two chiefs bearing the family titles Tuvarāpativēḷaṇ, viz., Sundarattōḷaṇ-Kaṇḍaṇ *alias* Rājēndraśōla-Tuvarāpativēḷaṇ and Kaṇḍaṇ-Māṅgalattēvaṇ *alias* Tuvarāpativēḷaṇ, in order to safeguard their

Political compacts made in his time.

life, possessions, power and prestige. About ten years later, in the 3rd year of

Vikrama-Chōla, a similar compact was formed in the same place between the chieftains

Rājendraśōḷaṇ *alias* Nishadarāyaṇ and Kandaṇ-Sundarattōḷaṇ *alias* Tuvarāpati-vēḷaṇ (No. 55). These compacts indicate that this portion of the district which was far away from the seat of the central government was in a state of political unrest during the period. From similar instances of political compacts that have been mentioned in other epigraphs, we may say that they were formed generally in South-India with the cognizance of the king (1) to fix the boundaries of the territories of the contracting parties and to safeguard them against aggression, (2) to enable petty chieftains to present a united front in times of stress, and (3) to express vows of fealty to the ruling chief or to the king. In this connexion, the grant of compensation to the family of the soldiers who had fallen fighting, recorded in an inscription (No. 47) of Vikrama-Chōḷa dated in his 7th year, is of interest. Sundan-Gaṅgaikondāṇ *alias* Tuvarāpativēḷaṇ promised to make a grant of 8 *mā* of land as *udirappatti*, evidently tax-free, to the soldiers who had shed their blood on the battle-field, but in the case of the servants with arms,

Udirappatti-Compensation for soldiers.

evidently camp-followers, who met with their death either in battle or on account of sickness, this chief decided to recover a portion of the tax which their relatives could give, and waive even this recovery, if its payment was found infeasible.

35. Of the inscriptions of Kulōttuṅga-Chōḷa II, No. 200 from Kaṇḍirāḍittam gives us an insight into the methods of the administration of criminal law in medieval South India. It states that a certain *Vellāla* named Neyyāḍi of Kāṇḍaṅguḍi

Kulōttuṅga-Chōḷa II.

was accused of having caused the death of the wife of Sōraṇ-Manavāḷaṇ, an archer in the regiment called 'Tyāgasamudra-terinda-villigal' which was perhaps so named after the *biruda* 'Tyāgasamudra' of Vikrama-Chōḷa. The matter was brought to the notice of Gaṅgarāya, evidently an officer under the king, who consulted the *Bhattas*, and on their advice decided that, since Neyyāḍi was a *Vellāla*, death-sentence should not be meted out to him. He was therefore ordered to maintain a twilight lamp in the temple. It is interesting to note here that the caste of the offender determined the nature of his punishment. An inscription from Tiruppāḷai-vaṇam (No. 349) refers to Tribhuvanachakravartin Kulōttuṅga-Chōḷa, who covered

His title 'Tiruppērambalam-poṇ-mēndaru-liya Rājakēsarivarman'.

with gold the temple at Pērambalam (Chidambaram). Another record from the same place (No. 315) begins with the words 'Tiruppērambalam-poṇ-mēndaruliya

Rājakēsarivarman'. Both of them may be attributed to Kulōttuṅga-Chōḷa II who covered with gold has already been noticed in the *Annual Report* for 1927, as having the temple at Chidambaram. Two records from Dēvaṇūr in the South Arcot district (Nos. 298 and 302) mentioning Śēṅgēṇi Nālāyiravaṇ-Ammaḷappaṇ *alias* Rājendraśōḷa-Śambuvarāyaṇ must also be attributed to Kulōttuṅga-Chōḷa II, because this chief

His subordinate Rājendraśōḷa-Śambuvarāyaṇ.

figures in other records of the same king and of Vikrama-Chōḷa (Nos. 63 of 1900, 234 of 1919 and 400 and 422 of 1922). In No. 298 he is said to have made a gift of land and certain taxes to the god at Dēvaṇūr.

36. Though the bulk of the records collected during the year belongs to Rājarāja, it is difficult to assign them either to the second or third king of that name owing to the absence of historical introduction and want of internal evidence.

Rājarāja II.

A few epigraphs of the collection can however be assigned to Rājarāja II. One such is No. 128 from Lālguḍi, because it contains the name of the Royal Secretary Neṟiyudaichehōḷa-Mūvēṇḍavēḷaṇ who figures as an attestor in some of the documents of Rājarāja II, and also because the name Rājagambhīraṅkūṇṇūr is given to a piece of land after the title 'Rājagambhīra' of Rājarāja II (*A.R.* for 1913, p. 107). A record from Tiruppāḷai-vaṇam (No. 345) dated in the 14th year of Tribhuvanachakravartin Rājarājadēva states that Āriyaṇ-Tiruchchir-

Kaṭṭimāṇ of Kāśmīrapuram.

rambalam-udaiyāṇ Padumaṇ *alias* Kaṭṭimāṇ of Kāśmīrapuram made a gift of buffaloes for burning a lamp in the temple of Tiruppāḷai-vaṇam-Udaiyār. This person figures in two records of Rājarāja II from Tiruvorriyūr (No. 369 of 1911).

and Kālahasti. (No. 146 of 1922). Another resident of Kāsmīrapuram of a later period (A.D. 1438) figures in the time of Kulaśēkhara, the brother of Arikēsari Parākrama-Pāṇḍya, in a record from Tittāṇḍatāṇapuram (No. 600 of 1926).

37. Of the records of Kulōttuṅga-Chōla III, No. 189 from Gōvindaputtūr dated in his 16th year, is interesting. It states that a garden of areca-palms

Kulōttuṅga-Chōla III.

was made a *dēvadāna* to the temple on the representation made to, and the sanction accorded by, Palaiyaṇūrudaiyāṇ-Pallavarāyar from the 7th year of Periyadēvar Rājādhirājadēva (II); but in the 14th and 15 years of the reign, Paluvūr-Āṇḍāṇ, the manager of the temple, felled the trees for his own use, sold and gave some to his relatives and thus despoiled the land and deprived the temple of its revenue. He also misappropriated the donations which had been collected by the trustees and

Misappropriation of temple property.

the *āṇḍārs* and deposited in the temple treasury. When the matter came up for enquiry, he ran away from his residence, and on a search being made, 40 *kalam* of paddy and some vessels belonging to the temple were found in his house. Since he was proved to be a *Sivadrōhin* by this and several of his former acts, his lands were confiscated to the temple, his house was demolished, and on its site a Vināyaka shrine was erected, the image being named Kulōttuṅgaśōla-Vināyakappillaiyār. Commission of sin against temples was tantamount to treason and the offenders were punished by exilement and confiscation of property. The property of the *Sivadrōhins* did not escheat to the king, but was invariably made over to the temple. Instances of similar punishment for *Sivadrōha* and *Rājadrōha* are met with in inscriptions.

In an inscription at Tiruppālaivaṇam (No. 317) dated in the 18th year of this king, the donatrix Nūṅgamadēviyār is mentioned as the wife of Madurāntaka-Pottappichchōlaṇ Siddharaiśār who was a vassal of the Chōla king. This lady figures under the slightly altered name Nukkamadēvī in an inscription from Nandalūr (No. 601 of 1907) dated in the 24th year Kulōttuṅga-Chōla III.

Reference is made to the images of Vātāpi-Nāyaka and Vātāpi-Vināyaka-Pillaiyār at Kaṇḍarāditta-chaturvēdimāṅgalam in an inscription (No. 204) dated in the 37th year of Tribhuvanavīradēva.

Image of Vātāpi-Gaṇapati at Kaṇḍirāḍittam. At Tiruchchāṅgāttāṅguḍi in the Nannilam taluk which was the place of birth of Śiruttōṇḍar, the general who had accompanied the Pallava king Narasiṁhavarman I in the expedition which culminated in the conquest of Vātāpi, there is an image of Gaṇēśa known as Vātāpi-Gaṇapati. At Pugalūr also, situated about three miles from Tiruchchāṅgāttāṅguḍi, there is an image of Vighnēśvara called Vātāpi-Gaṇapati; but there is no inscriptional evidence to show that these images were brought over by the Pallava general from his Bādāmi campaign. It is possible, however, that all these images were so named to commemorate this victory.

From a record of Nattamāṅguḍi (No. 145) dated in the 38th year of Tribhuvanavīradēva, we learn that the *vimāna* of brick in the Vishṇu temple of Śrīnandai-Emberumāṇ was in ruins and that, when it was repaired, the inscription on the *jagatippadaī* was re-engraved, as far as it was then decipherable. This original inscription belongs to the 2nd year of Rājarājavarman (Rājarāja I), and registers a sale of land, free of taxes, by the assembly of Madhurāntaka-chaturvēdimāṅgalam to an officer in charge of Uttamaśōlamāṅgalam, a *brahmadēya* in Panaiyūr-nāḍu, a sub-division of Kuladīpakaśikhāmaṇi-vaṇanāḍu, for the sacred bath and other expenses of the god Tiruvisālūr-Pallikōṇḍālvār on the day of new-moon every month. This god is referred to by the same name in No. 718 of 1909 from Ālambākkam, a village close to Nattamāṅguḍi, and is therefore identical with the Nandai-Emberumāṇ of the present inscription, which is also a recumbent image of Vishṇu.

38. Two records, one from Tiruppālaivaṇam (No. 314) and the other from Tiruvadatturai (No. 221), dated respectively in the 10th and 19th years of Rājarāja III, mention Śēkkilāṇ Pattiyadēvaṇ-Āṭkōṇḍāṇ of Kunrattūr in Kunrattūr-nāḍu

Rājarāja III.

and Śēkṣilār Pālarāvāyaṇ *alias* Kalap-pālarāyaṇ. The name Śēkṣilār Pālarāvāyaṇ reminds us of the brother of Śēkṣilār-Arumolideva of Kunṇattūr, the author of the *Periyapurāṇam*, but since this Pālarāvāyaṇ figures in an inscription of Rājarāja III, he must be taken to be a different person. A reference to the setting up of an image of Kāraikkāl-Ammai in the temple of Tiruppālaivaṇam is made in a record of Rājarāja, dated in the 18th year (No. 329).

From the inscriptions belonging to Rājarāja III at Tiruppālaivaṇam we find that, besides the ordinary *kāṣu-poṇ* and *paṇam*, the two gold coins Bhujabalaṇ-māḍai and Gaṇḍagōpalaṇ-māḍai were current in this locality in the 12th and 13th centuries A.D. A number of coins with the legend 'Śrī-Bujava' were actually found in a treasure-trove at Kōḍūr in the Nellore district, and from those specimens it has been found that they vary in size from 38/60 to 37/60 of an inch in diameter. It is not at present possible to state which king issued them. But this much may be said that they were already current in the 21st year of the reign of Kulōttuṅga-Chōla III. As regards Gaṇḍagōpalaṇ-māḍai, it has been suggested in the *Annual Report* for 1920, para. 57, that it might have been minted in the time of Vijaya-Gaṇḍagōpāla who came to the throne in A.D. 1250.

39. There are only two inscriptions of Rājendra-Chōla III in the present collection. From an inscription (No. 192) at Gōvindaṇṭuttūr, we learn that the *maṭha* called the Tirutṇḍattogaiyaṇ-tirumaḍam, situated in the *tirumaḍai-viḷāgam* of the temple of Tiruviśaiyamaṅgai-uḍaiya-Nāyaṇār was erected by Subrahmaṇya-Śivaṇ of Idaiyārrukkuḍi, the grandson of Kanthābharanar. This institution was evidently intended by the donor for the convenience of wayfarers, who were here given salt for their food and also castor-oil, probably for lighting their room overnight; and such of the disciples (*santāṇattār*) as were without issue and were suffering from sickness were also given help in it. This *maṭha* is stated to have had a branch at Perumbarrappuliyūr. The existence of such institutions of public beneficence was a great necessity in those days when there were no quick means of travel. Not only men but animals were refreshed in such institutions (*Trav. Archl. Report* for 1920-21, p. 64). The other inscription of this king (No. 227) is dated in the 31st year and registers the gift to the goddess Nerivārkulalār, of the marriage-string (*tāli-nāṇ*) worn by Aramvalattālcchāṇi, the wife of a *Śivabrāhmaṇa* of the temple.

THE TELUGU-CHOLAS.

40. The Telugu-Chōla chiefs are represented by a few records from Tiruppālaivaṇam in the Ponneri taluk of the Chingleput district. No. 343 belongs to the chief Tammu-Siddhi and is in Sanskrit verses similar to the Conjeeveram inscription published in *Epigraphia Indica*, Vol. VII, p. 152 ff. Omitting the stanzas

Tammu-Siddhi and Tirukkālattideva. tracing the dynasty from Brahmā, etc., the record begins with Karikāla of the Chōla dynasty, the builder of the embankments for the Kāvēri. The verses relating to Madhurāntaka-Pottapichchōla, Telīnga-Vijja, Nalla-Siddhi and Eṇa-Siddhi, with his three sons Manma-Siddhi, Betta and Tammu-Siddhi do not add much to our knowledge of them. This last-mentioned chief Tammu-Siddhi, brother of Manma-Siddhi and son of Eṇa-Siddhi and Śrīdevi, is said to have made a gift of all the taxes accruing to him (*nṛipagrāhyam-āyam*) from the village, evidently of Tiruppālaivaṇam, for the expenses of the temple at that village, in the Śaka year expressed by the chronogram 'dhirayāyi', i.e. 1129 corresponding to A.D. 1207. From the Conjeeveram inscription we know that Tammu-Siddhi was crowned at Nellore in Śaka 1127, and this record is dated two years later. Another Telugu-Chōla chief figuring in four of the records (Nos. 308, 323, 326 and 354) is Tribhuvana-chakravartin Allu-Tirukkālattideva-Gaṇḍagōpāla, with regnal years 3 and 4.

41. In addition to these epigraphs, Tiruppālaivaṇam has yielded some records of Vijaya-Gaṇḍagōpāla, ranging in date from the 7th to the 25th year of his reign.

Vijaya-Gaṇḍagōpāla. No. 375 dated in the 20th year, contains also his surname Madhurāntaka-Pottappichchōlaṇ, and the astronomical details furnished in it do not work out correctly. This record states that Vijaya-Gaṇḍagōpāla exempted the lands at Tiruppālaivaṇam and Paṇaippākkam belonging to the temple, from the payment of several taxes, both in coin and in kind, among which is included *śirpa-śunkam*. This tax has not been met with in the inscriptions copied till now, and it may have been of the nature of a small profession-tax on artisans engaged in architectural work, both secular and sacerdotal. Another record which registers a similar gift of several taxes to the temple is No. 372 dated in the 15th year of the chief. Herein provision is made for the payment of a seigniorage (*maṇḍam*) on several articles of merchandise, as fixed by an assembly of the merchants, local (*nagaratār*) and foreign (*paradēsis*) of many districts, which met in the temple of Tiruppālaivaṇam-Uḍaiyār on the day of its Paṅguṇi-Uttiram festival.

42. No. 364 also copied from Tiruppālaivaṇam is dated in the 35th year of a chief called Tribhuvanachakravartin Rājārāja-Gaṇḍagōpāladēva. There is nothing in the inscription to help us in the identification of this chief. A certain Rājā-Gaṇḍagōpāla figures as a Chōla feudatory, quoting generally the regnal years of his Chōla overlord (*Nellore Inscriptions*, Vol. I, p. 423 and *Annual Report* for 1919-20, p. 118), and there was a later Rājā-Gaṇḍagōpāla with the initial date Śaka 1212 (*Ep. Ind.*, Vol. XIII, p. 196). Rājārāja-Gaṇḍagōpāla of the present record may possibly have been a vassal of Rājārāja III as indicated by his surname, and therefore identical with the earlier of the two Rājā-Gaṇḍagōpālas noted above; but in that case, it has to be noted that he calls himself a Tribhuvanachakravartin and dates this record in his own regnal year. On page 119 of the *Annual Report* for 1919-20, it has been suggested that Vīra-Gaṇḍagōpāla, the successor of Vijaya-Gaṇḍagōpāla, may have also had the name of Rājā-Gaṇḍagōpāla.

THE ĀLUPAS.

43. About a dozen epigraphs of the Ālupa kings have been copied from the Udipi taluk of the South Kanara district, and they contain a few points of historical interest.

The earliest of these (No. 505) is engraved on a slab, in characters resembling those of the Udiyāvara records published in the *Epigraphia Indica*, Volume IX. It can therefore be assigned to the first half of the ninth century A.D. It states that, when Raṇakisara was making his entry into Udayāpura in the battle against Dharegīsa, a servant of Juddhamalla fought and died. Raṇakisara herein mentioned

Chitravāhana's conflict with Raṇakisara. may be identified with Raṇakēśa the Sāntara chief of Paṭṭi-Pombuchchapura, who was ruling about this period and whose territory adjoined that of the Ālupas. From the published inscriptions of Udiyāvara we know that there was trouble in the Ālupa kingdom during the rule of its king Raṇasāgara which resulted in Dharegīsa-Chitravāhana's capture of Udayāpura (*Ep. Ind.*, Vol. IX, p. 17). No. 505 seems to relate to events that followed immediately after. The Sāntara chief Raṇakēśa evidently took advantage of the internal disturbances in the Ālupa kingdom and driving before him Dharegīsa-Chitravāhana occupied his very capital Udayāpura.

44. One of the medieval Ālupa records from Varāṅga (No. 526) is in Kannada verse and mentions in order the kings Pāṇḍyapaṭṭi-Oḍeya, Kavi-Ālupa, Kulaśēkhara and the three brothers Nūрмаḍi-chakravartin, Virabhūpāla and Kundana.

Kulaśēkhara's queen Jākalamādēvī. The last of them, who had the surnames Paṇḍita-Pāṇḍya and Pāṇḍya-Dhanañjaya, is said to have given publicity to a grant made by Jākalamādēvī, the queen of Kulaśēkhara. The date of Kavi-Ālupēndra being known to be Śaka 1036-77, the Kulaśēkhara that followed him might be the prince with date Śaka 1127. The inscription further reveals the names of three Jaina ecclesiastic dignitaries Mala-dhāridēva, Mādhavachandra and Prabhāchandra. The titles Paṇḍita-Pāṇḍya and

Pāṇḍya-Dhanañjaya are borne by Gōpīśvararāya (No. 527), who may therefore be considered a later member of the family to which the three brothers mentioned in No. 526 belonged.

45. Four records of the year's collection (Nos. 485, 490, 500 and 509) belong to the reign of the Ālupa king Vīra-Pāṇḍyadēva and range in date from Śaka 1177

Vīra-Pāṇḍya and his nephew Baṅkidēva. to 1190. Two of these mention a certain Baṅkidēva as an *aliya* (nephew), probably of the king. It is not certain if this *aliya* Baṅkidēva is identical with the Ālupa king Baṅkidēva-Pāṇḍya who was reigning in Śaka 1225 (No. 17 of 1901).

46. No. 491 from Nilāvāra is dated in Śaka 1201, Īśvara, in the reign of queen Ballamahādēvī, who is styled the *paṭṭada-piriyarasi* and is stated to have carried on the government of the country. Though there are no distinctive *birudas* to enable us to classify her as an Ālupa, it may be presumed that she held

Queen Ballamahādēvī. charge of the Ālupa country from the fact that her son Nāgaḍēvarasa (Nos. 415 and 420 of 1928) was ruling from Bārahakanyāpura which at this time was the capital of the Ālupas. As there is only a short interval between the date of the present record and the latest known date for Vīra-Pāṇḍya-Ālupēndra, namely Śaka 1190, she may have been his immediate successor. This record states that some endowment in money was made to the goddess Bhagavatī of the temple at Niruvāra in the presence of all the *pradhānas*, *dēśa-purushas*, *voḍeyas*, *adhikārins*, and the important representatives of that village. Ballamahādēvī's relationship to the Ālupas remains to be determined.

THE SANTARAS.

47. One inscription (No. 530) belonging to the family of Sāntara chieftains comes from Koraga near Marane in the Karkal taluk. It was issued in Śaka 1331 (= A.D. 1408) during the joint rule of Vīra-Bhairavakshmāpāla and his son Pāṇḍya-bhūpāla. Vīra-Bhairava is mentioned with a number of epithets characteristic of his family, such as—the 'lord of the northern Mathurā', 'the lord of Paṭṭi-Pombuchcha' and 'the devotee of the goddess Padmāvatī'. This chief is said to have had the banner of the monkey-god and the insignia of a lion, to have belonged to the Ugra-vaṁśa and to the family whose progenitor was Jinadatta. The grant registered in the inscription is said to have been issued from the capital Keravase, which is identical with the village of the same name in the vicinity of Kārkāl, for the expenses of worship in the *basti* of Pārśvanātha built by him at Chōliyakēri in Bārahakanyāpura and for feeding the *rishis* (ascetics) residing in it. The lands were ordered to be marked out by Vasantakīrti of the Balātkāra-gaṇa on a Thursday, corresponding to 27th December, A.D. 1408. The prince referred to in this record as Pāṇḍyabhūpāla may be identical with Vīra-Pāṇḍya who installed the monolithic colossus of Bāhubalin at Kārkāl in A.D. 1431 (No. 63 of 1901).

THE HOYSALAS.

48. The Hoysalas are represented only by a few inscriptions in this year's collection. No. 228 from Tiruvāḍatturai in the Vriddhachalam taluk of the South Arcot district, dated in the 10th year of an unspecified king, has to be noticed here for the interesting information it gives, regarding the doings of the Hoysala king Narasimha. From it we learn that this Hoysala sovereign destroyed the country, desecrated temples and carried away the images of gods. One of the places that thus suffered was Tiruvāḍatturai. As the old images of gods in the temple had been removed, a *mudali* of Vānakōvaraiyar named Udaiyanāyakaṇ *alias* Tēvāramalagiyāṇ-Vānarājaṇ newly installed in it the images of Āṭkōṇḍa-Nāyakar and his consort with an aureola and an image of Tiruvāḍavūr-Perumāl (Māṇikka-vāchaka). The allusion made in the inscription is to the campaign of the Hoysala king Narasimha II undertaken on behalf of the Chōla king Rājarāja III against the Pallava rebel Peruñjiṅga, which is described in some detail in the Tiruvēndipuram

Narasimha II in the Chōla country. inscription published in the *Epigraphia Indica*, Vol. VII, p. 162, and which

gave the occasion for Narasimha to assume the title of 'Chōlarāja-sihāpanāchārja.' The information furnished in the Tiruvadatturai inscription adds one more village to the list of places overrun by the Hoysala king, and there is no doubt that it should have afforded protection to the rebel or was one of his strongholds. As the campaign of Narasimha is known to have lasted from A.D. 1222 to 1224, the Tiruvadatturai epigraph can confidently be assigned to the 10th year of the reign of Rājarāja III (= A.D. 1226). Though the carrying away of images as trophies by victors is not unknown in South-Indian history, desecration of temples is a clear act of vandalism. Such delinquencies did occasionally occur, as evidenced by the Hoṭṭūr inscription of Rājarāja I and the historical introduction of Maṇavarman Sundara-Pāṇḍya I.

49. Three records of Vīra-Rāmanāthadēva were copied from Nattamāṅguḍi and Kaṇḍirādittam in the Trichinopoly district, two of which (Nos. 152 and 203) refer to some concessions granted to weavers.

Vīra-Rāmanātha.

No. 152 states that the weavers residing

in the tract of land between Kuttuvāykkāl and Tirumanjaṇapperuvali, being unable to pay āyakkadamai were about to desert the locality with a view to settle down elsewhere, and so a royal order was issued to the effect that from the month of Āḍi in the 14th year of the king, only a tax of 8 *kāṣu* per loom was to be collected. No. 203 from Kaṇḍirādittam, which is only 10 miles distant from the other village, refers to the same concessions granted to these weavers, on a representation made by Ravidēva-Daṇḍanāyaka, who was evidently the officer under the Hoysala ruler in immediate charge of the adjoining tract of territory.

50. Two Kannada inscriptions of Vīra-Ballāla III, dated in Śaka 1255 and 1257, are in this year's collection. Of these the earlier one (No. 492) is of interest as it gives the name of his queen Chikkāyi-Tāyigalū and mentions his Mahāpradhāni

Ballāla III.

Vayijappa-Daṇḍāyaka and the cavalry officer Ajamṇa-Sāhimi. Further, the

king is said to have borne the title 'Pāṇḍyachakravartin.' It is just possible that Ballāla had assumed this title of the Ālupas, after having reduced them to subjection.

THE VIJAYANAGARA KINGS.

51. About 80 inscriptions of the year's collection belong to the Vijayanagara kings. The earliest of them (No. 378)

Bukka I.

is dated in Śaka 1272 in the reign of

Bukka I, styled here merely as Mahāmaṇḍalēśvara.

52. An inscription from Kudupu in the Mangalore taluk (No. 460) is of interest. It mentions the famous Advaita teacher Vidyāranya-Śrīpāda of Singēri (Śringēri), who is supposed to have been instrumental in founding the Vijayanagara empire.

The Advaita teachers Vidyāranya-Śrīpāda, Śaṅkarāranya and Vidyāgiri-Tirtha.

It records a gift of the income from some villages made in Śaka 1297 by king Bukka through his governor Paṇḍaridēva,

for feeding 12 Brahmins in the temple. A later inscription (No. 486) of the time of Harihara dated in Śaka 1325, makes mention of Śaṅkarāranya-Śrīpāda, a disciple of Śrī-Vidyāranya, who made an endowment to the temple at Chāntāru in the Udipi taluk. Another teacher by name Vidyāgiritīrtha-Śrīpāda figures in an inscription of Śaka 1298 from Vulāybetṭu (No. 475), which states that Paṇḍaridēva-Oḍeya made a gift of land to the ascetic for the management of the temple at Omaṅjūru. It would thus appear that these religious teachers had control of temples.

53. Vīra-Sāyana-Uḍaiyar, son of Kampana I, is represented by two inscriptions both from Tiruppālaivaṇam (Nos. 357 and 369). One of them is dated in the 4th

Sāyana-Uḍaiyar.

year of his reign and in the cyclic year Vikṛiti (Śaka 1272), and the other in his

10th. He is styled a 'prince' in both, which indicates his subordinate position under his father as well as his uncle.

54. A certain Kumāra-Bukkarāya is represented by an inscription from Tiruppālaivaṇam in the Chingleput district (No. 370) dated in the cyclic year Krōdhana

Kumāra-Bukkarāya. corresponding to Śaka 1307. As the reign of Bukka I extended only up to Śaka 1298, the prince referred to in this record may have been Bukka II administering a province under his father Harihara.

55. Inscriptions of Harihara II range in date from Śaka 1310 to 1329 and come mostly from the South Kanara district. No. 497 refers to the king as ruling in Śaka 1310 from his *nelevēdu* at Dōrasamudra, and to a certain Mallappa-Oḍeya of Honnāvura as administering the city of Bārahakanyāpura. This chief is also mentioned in a copper-plate record (No. 14) of the collection which is dated in Śaka

Harihara II and his subordinates. 1312. Another governor of Bārakūru by name Mahābaladēva-Oḍeya is mentioned in No. 486. It is learnt from No. 474 that the governor of Maṅgalūru-rājya at the time was Maṅgarasa. The names of the governors of Bārakūru under the several Vijayanagara kings have been included in the list given on page 64 of the *Annual Report* for 1928; and only such names as have not occurred therein are noticed in this section. The governors of Maṅgalūru-rājya known so far are given in a list at the end.

56. Copper-plate No. 2 secured from Subrahmaṇya in the South Kanara district records a grant made in Śaka 1309 by Mādhavārya, the lord of Gōva. He was known as Mādhava-mantrin, and is mentioned as the son of Chāvunda or Chāmunda of the Āṅgīrasa-gōtra (*Arch. Sur. Rept.* 1907-08, p. 238, n. 2). He appears in Śaka 1268 as a minister of Mārapa, a brother of Harihara I (*Ep. Carn.*, Vol. VIII, Sb. 375) and is said to have destroyed the Turushka army and taken from them Koṅkan which had its capital at Goa (*Ep. Carn.*, Vol. VII, Hn. 84). The present grant and a stone inscription copied from the same place (No. 387 of 1927-28), both dated in Śaka 1309 and Kali 1488 (= A.D. 1386), seem to contain the earliest reference to Mādhava as the lord of Goa (*Gōvāpurādhīśa*).

57. An inscription of Virūpāksha I dated in Śaka 1316 (No. 252) mentions as donor a certain Śrīraṅganātha *alias* Valaṅgaimigāma-Vaṇakōvaraiyaṇ, tracing descent from Vettuṅgai-aḷagiyār Kachchiyarāya of Viḷandai and having the titles 'Rāgut-tamindaṇ' and 'Araśamārttāndaṇ'. To judge from the titles, the donor appears to have been a military commander under the Vijayanagara kings. Another inscription (No. 519) of the king is dated in Tārana (= Śaka 1326). It refers to a hitherto unknown feudatory chief named Kāntana-Mārāḷuva *alias* Koṁṇa.

58. Virā-Bhūpati, the son of Bukka II, is represented by a single inscription (No. 290) of Śaka 1337 from the South Arcot district. He was evidently governing the region as a subordinate under his uncle Dēvarāya. During his time, the temple at Idaiyāru which had fallen into disuse for four years, was brought back to its old condition, and worship was revived in it by remitting in its favour the taxes due on the lands belonging to it and by a fresh assignment of incomes leviable on the persons inhabiting the temple premises (*tirumadaivilāgam*).

59. The inscriptions of Dēvarāya II, ten in number, come from Trichinopoly, South Arcot and South Kanara districts. The earliest of these is No. 247, which is dated in the cyclic year Śōbhakṛit corresponding to Śaka 1345. It records the remission of all taxes on the lands at Sāmbēri belonging to the temple at Pennādam, which was made by Ekāmbaranātha, son of Pallikondaperumāl-Kachchiyarāyar, who had the military titles *Sangrāmadēvaṇ*, *Samaramuttirāṇ* and *Rāgut-tamindaṇ*. Evidently, he must have been a descendant of Śrīraṅganātha mentioned above under Virūpāksha. Members of this family seem to have continued as Vijayanagara vassals in this region and figure as signatories in the grants made in this reign and that of Mallikārjuna (No. 257).

We learn from another record (No. 131) of Śaka 1352 that Vyāsa-Bhārati-Paramahamśa, a native of Chillamantāgrahāra in Tondai-maṇḍalam, and the chief disciple of a teacher named Rāmachandra-Sarasvatī, who bore a few epithets such as 'Paramahamśa-parivrājaka' etc, made a *sarvamānya* grant of the village Tūyavēli

belonging to him, to the Śiva temple at Lālgudi. A still later inscription of Dēvarāya (No. 143) dated in Śaka 13[58] from Lālgudi, specifies the king as the son of Vijayarāya-Mahārāya. It records the construction of a sluice at the place by the king's *Mahāpradhāna* Anna-Chaundappa-Uḍaiyar, son of Āyittarasar, who is evidently identical with the scholar Chaundapāchārya and different from Chandarasa-Oḍeya of No. 508 who was the governor of Bārakūru-Tulurājya in Śaka 1362. Two other records both dated in Śaka 1365 (Nos. 215 and 250) are almost identical in wording. They state that the *nāṭṭār* and *lantirimār* of the 18 *parṇu* (village groups) arranged for the collection of rent from persons colonizing the lands belonging to the temples in the villages of Pennāgadam, Tiruvaṇatturai and Tirumāraṇpādi, and to utilise the amount for the conduct of the service called *Periyanāṭṭāṇ-śandi* perhaps after *Periyanāṭṭuvelāṇ* mentioned below.

60. The earliest inscription of the next king, Mallikārjuna, in the year's collection (No. 257) is dated in Śaka 1377 and comes from Pennādam. Kachchiyarāyar mentioned in this record is also referred to as a signatory to the deeds recorded in Nos. 211 and 261 where he is called *Periyanāṭṭuvelāṇ*. Another prominent chief of this period is the *Mahāmaṇḍalēśvara*

Mallikārjuna.

Uliya-Rāmayadēva-Mahārāya. He bore the titles *Koḍaiyarāya*, *Rūpanārāyaṇarāya*, *Uliṛāya* and *Gaṇḍabhērūṇḍa*, and had control (*nāyakaṭaṇam*) over the territory of Annamaṅgalam (No. 305). No. 504 from Kōṭa in the South Kanara district states that Lakkanna was governing Bārakūru-rājya under the orders of the chief minister *Mahāmaṇḍalēśvara* Rāmachandra-Daṇāyaka. From No. 495 it is learnt that Mallikārjuna was ruling from his *nelvēḍu* Dōrasamudra.

61. A family of local fame ruling over portions of the present Puttur taluk was that of the Baṅgas. Kāmīrāya-Arasa, one of the members of this family, figures in two records dated in Śaka 1391 and 1394 (Nos. 482 and 478). *Koḍiyāla* and *Nīrumārga* belonging to this chief having been burnt down by a certain *Viṭṭharsa-Oḍeya*, the latter was obliged to surrender the village of *Ujiri* as compensation for the loss sustained by the Baṅga chief.

Baṅga chiefs.

Basavaṃnarasa alias Baṅga, who made a grant of some lands to the temple at *Peradūru* in Śaka 1379 (No. 502) was another member of the same family. Still another chief was *Vīra-Narasīṅga-Lakshmapparasa* alias *Baṅgarāja-Oḍeya*, whose name occurs in an inscription at *Suriya* near *Beltāṅgadi* (No. 483) dated in *Piṅgala*, which might correspond to Śaka 1419. He might be identical with *Narasimha-Baṅga* figuring in No. 481 from *Guruvāyankere* which is dated in Śaka 1406.

62. In No. 514 it is recorded that a deputation of the *adhivāsīs*, *mahājagat* and the *heggades* (chiefs) of *Kōṭa* waited on king *Virūpāksha II* in his capital at *Vijayanagara* in Śaka 1390, and obtained remission of three hundred *varāhas*, being a portion of the *siddhāya* which they had to pay. Another inscription of this king (No. 291) which comes from the South Arcot district bears the date Śaka 1407 and mentions the fact that the *Kaikkōḷas* of

Virūpāksha II.

Viriñchipuram and *Kāñchipuram* had certain privileges such as *tandu* and *saṅgu* and that the same rights were extended to their brethern of *Valudilampattu-rājya*. It is stated that this was done at the intercession of the king's minister *Aṛamvalatta-Nayinār* after a consultation with three other chiefs.

63. The earliest inscription of the *Sāluvas* in the collection belongs to the reign of *Mahāmaṇḍalēśvara* *Narasimhadēva*, dated in Śaka 1393 (No. 287). A point worthy of note in it is the omission of

Sāluva-Narasimha.

the name of the then reigning *Vijayanagara* sovereign. This record furnishes the interesting fact that, as a result of the *Oḍḍiyan-kalabai* (i.e.) the invasion of the *Vijayanagara* kingdom by the *Gajapati* king of *Orissa*, the Śiva temple at *Idaiyāru* in the South Arcot district fell into decay and had remained deserted for about ten years, and that the agent of *Narasimha* renovated the structure for the merit of his suzerain and revived in it the worship of the deity by remitting in its favour *jōḍi*, *sūlavari* and other taxes due from the village. If the inscription portrays the events correctly, the *Gajapati*

invasion referred to therein should have occurred in Śaka 1383 (A.D. 1461).

Invasion of the Vijayanagara dominion by a Gajapati king. Similar inscriptions referring to this Gajapati invasion have been found at

Jambai (No. 93 of 1906) and Tirukkollur (No. 1 of 1905) in the same district, which record that those places had been affected just like Idaiyāru. This event is not noticed by foreign writers. Another inscription of Śāluva-Narasimha (No. 414) secured from Ponnūr is dated in Śaka 1412 and refers to a subordinate chief by name Mahāmaṇḍalēśvara Akkaladēva-Mahārāja who made some endowment to a temple for the merit of Timmarāja-Udaiyār. It is not certain if this Timmarāja could be identical with the elder brother of Narasimha, nor could anything definite be said about the identity and antecedents of Akkaladēva.

64. Of the six inscriptions of Kṛṣṇadēvarāya which range in date from Śaka 1440 to 1451, Nos. 409 and 90 mention two officers Kōṇēridēva-Mahārāja and Mahāpradhāna Immaḍi-Vīraya-Daṇḍēśvara who were not known to us hitherto.

Kṛṣṇadēvarāya.

The former may be identical with the father of Ōbalarāja, a chieftain under Sadāśivarāya (No. 66 of 1906). A record of Śaka 1450 from the South Kanara district (No. 494) mentions the governorship of Bārakūru-rājya as having been conferred by the king first on Kṛṣṇarāya-Nāyaka who gave it to Timmaṇa-Oḍeya, under whose seal a certain Vijayanna-Oḍeya is stated to have been administering this tract of territory. We meet with a similar transfer of administrative control during the reign of Achyutarāya also; for it is stated in No. 487 dated in Śaka 1477, that Bārakūru and Maṅgaḷūru were by the order of the king left in charge

Achyutarāya.

of Suṅkaṇa-Nāyaka, under whom Kōṇḍappa-Oḍeya was governing Bārakūru. A certain Chinnappa-Nāyaka figures as the *Tiruvāsal-kāriyam* of the king in an inscription of Achyutarāya from Śivapuri (No. 33). His subordinate was Basavappa-Rāmappa-Nāyakkar who made for his merit a grant of land to the Śiva temple in the cyclic year Khara (Śaka 1454). Rāmappa-Nāyaka seems to have been raised to the position of *Tiruvāsal-kāriyam* in Viḷambi (Śaka 1466), as evidenced by another inscription from the same place (No. 30).

65. Sadāśivarāya's inscriptions in the collection range from Śaka 1468 to 1486. From some of the inscriptions we gather that Kōṇēri-Timmarājayyaṇ was in charge of the region about Pennādam (No. 269) and that Kāpu-Nāyakkarayyaṇ (No. 295) and Peddarāja, son of Arigala-Periyammarāja of Uddagiri, (No. 86) were

Sadāśivarāya.

officers under the king. The chief Rāmarāja-Viṭṭhaladēva-Mahārāja granted the village of Tiruppāchebētti to the Brahman residents of the village and ordered the discontinuance of the levy of pilgrim-fees on persons visiting Lakshmaṇa-tīrtha at Rāmēśvaram (No. 72). Of particular interest is No. 430 dated in Śaka 1486, which refers to an *amaranāyaka* granted to Pratāpa-Rāyaluṅgāru, son of Mahārājādhirāja Śrī-Bhānūji-Oḍayalu. The grant must have evidently been made in recognition of some distinguished military service rendered by the chief to the Vijayanagara king in the war which culminated in the great battle of Tālikōṭa.

66. Inscription No. 91 from Alagarkōyil which is dated in Śaka 1511 in the reign of Veṅkaṭa I, makes mention of Sundarattōḷudaiyāṇ Māvali-Vāṇadarājaṇ as

Veṅkaṭa I.

having been instrumental in making a gift of land to the Alagar temple. The last chief bearing the name Sundarattōḷudaiyāṇ Māvali-Vāṇadarājaṇ is known to have flourished about Śaka 1450-68 (A.R. for 1927, p. 114) and hence, this chief must be considered to be a still later member of that family.

A record of the time of Śrīraṅga (No. 293) states that the *nāttavar* of Idaiyāru-parru, Śirringūr-parru and Idaiyāru, who were represented by their respective chiefs Kōṅgarāyar, Nayingār-Kachchiyarāyar and Kōṇḍama-Nāyakar, gave an undertaking to the king through Kṛṣṇama-Nāyakar and Rāyasam Tirumalaiyaṇ that they would withdraw from the *Kaṇmālas* (smiths) certain social privileges

His subordinate Kṛṣṇama-Nāyaka.

such as the use of *pāvāḍai* and *parivattam*, hitherto enjoyed by them, and

thus place them on the same status with their brethren at Padaividu, Śeñji and Tiruvannāmalai. Krishnama-Nāyaka mentioned in the record might be identical with Krishnappa, the chief of Gingee, who was imprisoned at Penukonda by Veṅkata for rising in revolt and subsequently set at liberty through the intervention of Raghunātha-Nāyaka of Tanjore (*Sources of Vijayanagara History*, p. 272).

67. Three inscriptions in the collection refer themselves to the reigns of the later kings of the dynasty. No. 294 from the South Arcot district dated in Śaka 1544 is a Telugu record of the time of Rāmadēva-Mahārāya 'ruling from Ghana-

Some later members of the dynasty. giri'. Raṅgappa, son of Rāyappa and grandson of Veṅkaṭappa of the Velugōti family, a subordinate under Rāmadēva, figures as a donor in this record. No. 431 issued in the reign of Śrīraṅga 'ruling from Vēlūr' is dated in the Śaka 1566, and records the grant of the village of Vēlkūru in Yiruvāru-paṭṭu in the Chittūru-sīma to the teacher Kandāla-Bhāvanāchārya.

Two copper-plate records (C.P. Nos. 11 and 8) both dated in Śaka 1588 and belonging to Śrīraṅga who calls himself the son of Gōpāla and grandson of Āravīti Raṅgaparāju (Śrīraṅga), have been secured this year. The chief is referred to as ruling from Vēlāpurī. While one of them registers a grant of some villages in Bēlūruthala (Bēlūr in the Hassan District of Mysore) to the temple at Subrahmanya, the other records an endowment of the village of Kogaravalli in the same division for the maintenance of a feeding-choultry.

A copper-plate (C.P. No. 5) dated in Śaka 1631 in the reign of a later Śrīraṅgarāya 'ruling from Ghanagiri', records the grant by Dodḍa-Vīrappa-Gauḍa of the Sadāsiva-gōtra and his son Kempe-Vīra-Gauḍa, of a village called Subbarāyapura in Māgadi-sīme, to the temple of Subrahmanya. Dodḍa-Vīrappa is mentioned in the epigraph as the son of Mummaḍi Kempe-Gauḍa and grandson of Immaḍi Kempe-Gauḍa. They are called the lords of Yelahanka-nāḍu.

The latest inscription of the dynasty (No. 404) is of one Veṅkaṭapati dated in Śaka 1719. It comes from Ponnūr and records the grant to the temple of some taxes due to the king, with the permission of a certain Veṅgaḷappa-Nāyakkar, the *pradhāni* of Vandavāsi and Ayam Kōṇappa-Nāyakkar, for the merit of Vālu-Nāyakkar, son of Bommū-Nāyakkarayyan. King Veṅkaṭapati of this record is evidently identical with his namesake mentioned by Sewell as ruling from Ghanagiri in Śaka 1715 (*List of Antiquities*, Vol. II, p. 7). By this time the family had lost all its influence and seems to have retained only a few villages near Chandragiri and Hampi. The Nāyakas of Vellore and Madura seem to have still accepted their overlordship in their charters, at least in name.

68. The following is a list of the Governors of Maṅgaḷūru-rājya, mentioned in inscriptions copied till now :—

Name of Governor.	Vijayanagara overlord.	Date.	Remarks.
Mādarasa	Vira-Bukka I ..	Śaka 1287	
Śaṅkaradēva-Oḍeya	Do. ..	" 12..	
Paṇḍaridēva	Harihara II ..	" 1299	
Maṅgarasa-Oḍeya	Do. ..	" 1310	Of both Barakūru and Maṅgaḷūru.
Haḍapada Mādarasa	Do. ..	" 1320	
Basavanna-Oḍeya	Do. ..	" 1325	
Nagaṇṇa-Oḍeya	Do. ..	" 1326	Son of Aḍapada-Mādarasa.
Banappa-Oḍeya	Bukka II ..	" 1329	
Annappa-Oḍeya	Devarāya II ..	" 1340	Of both Barakūru and Maṅgaḷūru.
Ṭimmanṇa-Oḍeya	Do. ..	" 1341	Under Baichaya-Dannāyaka-Oḍeya.
Nagaṇṇa-Oḍeya	Do. ..	" 1347	
Devarāya-Oḍeya	Do. ..	" 1351	Under Perumaleḍeva-Dannāyaka.
Tryambakadēva-Oḍeya	Do. ..	" 1354	
Viṭṭharasa	Mallikarjuna ..	" 1387	Under Rāmachandra-Dannāyaka.
Viṭṭharasa-Oḍeya	Virupaksha ..	" 1398	Under Śiṅgapparasa-Dannāyaka.
Bāchappa-Oḍeya	Do. ..	" 1399	Under Bommaya-Dannāyaka.
Ratnappa-Oḍeya	Krishnarāya ..	" 1437	Of both Barakūru and Maṅgaḷūru.
Vijayappa-Oḍeya	Do. ..	" 1440	Do.
Sunkanna-Nāyaka	Achyutarāya ..	" 1477	
Sadaśivarāya-Nāyaka	Sadaśivarāya ..	" 1485	

THE TANJORE NAYAKAS.

69. A few inscriptions of king Śevvappa of this dynasty were copied during the year under review. They are all found engraved on the big *gōpura* at the eastern entrance of the Arunāchalēśvara temple at Tiruvannāmalai, which was erected by him. Two of these records (Nos. 427 and 421), dated in Śaka 1491 and 1492 mention the names of the Vijayanagara overlords Sadāśiva-Mahārāya and Tirumalaidēva-Mahārāya to whom Śevvappa owed allegiance. The former states that the *pārapatiyam* Arulundiya-dēva-Pandāram, the disciple of Śivanudaiyārāyān,

Śevvappa-Nāyaka.

ordered the remission and revision of the taxes (*āyam*) leviable on the merchants

in the fairs (*śandai*) held in the locality. It was settled that, with the exception of *tirvai*, no other secondary taxes, such as *āyam*, *aṇuppu*, and *allu* should be collected on head loads (?) of grass, straw, firewood, brambles and dung-cakes and on pots (?) of milk, curds and butter-milk; that the taxes levied by the guards of the hill (*malai-kāval*) on *kūrṇarīśikāriyaḥ*, *āṇḍāḍikkāriyaḥ* and *eṇṇaiikkāriyaḥ* should be discontinued; while a monthly levy should be made in money at a rate between $\frac{3}{8}$ and $\frac{1}{2}$ *panam* per head. According to epigraph No. 423 dated in Śaka 1496 when Śrīraṅga-dēva-Mahārāya was the Vijayanagara king, Śivanēśa-Pandāram and Āṇaiyappa-Pillai, the two treasurers of the temple of Tiruvannāmalai-udaiya-Nāyaṇār and the *sthānattār* decided in a meeting that, inclusive of *kudiraivilādam* and *ūsi-vāsi*, a tax of one *panam* should be levied on the *mudalis*, the *kaivinaikkārar* (artizans) and other residents, present and prospective, in the seven suburbs (*pēttai*), and that (the income from) one *tari* should be left as a *sarvamānya* to the god Amarāpatikāṭṭa-Pillaiyār, two to the god Śōnāchala-Pillaiyār and one for the flower-garden. This donation was made for the merit of Śevvappa-Nāyaka. The portion of the record that follows containing further details is much damaged, and there is some reference in it to the *udirappatti* of Kāvāṇ-Ilayāṇ.

The remaining records which also belong to the same king Śevvappa do not mention the names of any overlords, and the interest in them lies chiefly in the fact that they consist of laudatory verses, both in Sanskrit and in Tamil, composed by different individuals in praise of the *gōpura* which was constructed by him at Tiruvannāmalai. Four of the Sanskrit verses in No. 419 were composed by Śrīnivāsa-Dikshita of Śaktimaṅgalam. The first of these records the fact that in the month of Śimha in the year Āṅgiras, corresponding to Śaka 1494 (expressed by

The *gōpura* at Tiruvannāmalai constructed by him.

the chronogram 'vēdhōbhāgya') Śrīmat-Timmaya-Chinna-Chevva-nripati constructed, or rather completed, this tall

gōpura of eleven storeys. In the *Sāhityaratnākara* of Yajñanārāyaṇa-Dikshita and the *Raghunāthābhyaṇḍaya* of Rāmabhadraṁbā, reference is made to the building of this *gōpura* by Śevvappa-Nāyaka. It is therefore evident that Chinna-Chevva was the Tanjore Nāyaka ruler Śevvappa, the second son of Timmayya. The surmise made in the Tamil *History of the Tanjore Nāyakas* that Achyutappa-Nāyaka was known as Chinna-Chevva is erroneous. The details of the date on which the golden finials were installed by Śevvappa-Achyuta, i.e., Achyutappa-Nāyaka, the son and successor of Śevvappa, viz., Āṅgiras, Kārttika-

His court poets.

paurnamī, Saumya-vāra, Rōhinī, whose English equivalent is A. D. 1572,

November 19, Wednesday, have been furnished in another epigraph (No. 425), said to have been composed by Śōnādrinātha of the Kāśyapa-*gōtra*, well-versed in the Śaivāgamas. The second verse states that the *gōpura* was constructed at the instance of the two *tapasvins* Śivanēśa and Iōkanātha. These were evidently devout ascetics in charge of the general management of the temple, for No. 423 refers to Śivanēśa and a certain Āṇaiyappa-Pillai in this capacity, and No. 425 mentions the second of them as being renowned among ascetics (*sarvatapasvītōkamahita*). In the third verse, the author Śrīnivāsa-Dikshita of Śaktimaṅgalam gives some details regarding himself; that the names of his parents were Āṇḍampillai and Lakshmī, that he had a son named Kēśava-Dikshita and that he had the *biruda* of 'Divāpradīpa'. From these facts it is possible to identify him with Śrīnivāsa-Dikshita of Satyamaṅgalam, a village

in the Vellore taluk of the North Arcot district, who was much honoured in the court of the Tanjore Nāyaka rulers, especially in that of Raghunātha from whom he is said to have received the surname of 'Ratnakhēṭādhvari', in commemoration of a particularly fine Sanskrit verse he had composed describing the beauty of the evening twilight. This poet had in addition to Kēśava two more sons named Ardhanārīśvara-Dikshita and Rājachūdāmaṇi-Dikshita, the latter of whom attained much literary celebrity as an author (*ibid*). The fourth verse by the same poet, probably composed on a different occasion and engraved in continuation of the above set of three verses, is purely an eulogistic stanza in praise of the *gōpura*.

The three verses which follow are in Tamil, and are stated to have been the composition of a certain Ellappa-Nayinār, the son presumably of Kālingarāyar Unnāmulaī-Nāyanār, whose name is also mentioned at the end of this set of verses and who was probably a poet that lived under the patronage of Śevvappa. They record the same facts as the Sanskrit stanzas mentioned above in regard to the date of the construction of the *gōpura* and the great interest that Śivanēśa and Lōkanātha had evinced in its erection. Immediately following the Tamil verses there are three more Sanskrit stanzas with a preamble to the effect that they were sung by Kalmaḍattu-Mudaliyār. They are purely laudatory and do not contain any historical information. Ellapp-Kālingan's gifts at Tillai, Kaḍavūr, Aiyāru, Kachchi, Śōṇagiri and Vēlūr are recorded in a Tamil verse in No. 420.

No. 422 from the same *gōpura*, dated in Śaka 1502, contains two verses by Gōvindasūri who, styling himself as a dependent of Śevvappa-Bhūpa, expresses his gratitude for favours received, by composing verses in praise of his patron. As a portion of this record is damaged, it is not possible to determine the exact contents of the particular verses, and there are also no details relating to the pedigree of the poet. In all probability, the author of these verses is identical with Gōvinda-Dikshita, who became the minister of Śevvappa's successors Achyutappa and Raghunātha and rose to fame both on account of his administrative capacity and his pious and charitable disposition.

70. There are two records (Nos. 426 and 389) coming from Tiruvannāmalai and Paṇapākkam, dated respectively in Śaka 1512 and 1515, which belong to the time of the second Tanjore Nāyaka ruler Achyutappa-Nāyaka, and were issued in the reign of the Vijayanagara king Venkaṭadeva-Mahārāya. No. 426 registers the taxes fixed on the *maṇṇāḍi* living in the eastern street of Tiruvannāmalai, at the

Achyutappa-Nāyaka.

rate of 2 *paṇam* for *talaikkattu* and one *paṇam* as *kudippaṇam* per annum. The

other epigraph which is much damaged refers to Śēshagiri-Ayyan, son of Giriyappayyar, as an agent of the Nāyaka ruler, and to a gift of some land made to the temple of Tiruppuliyappar at Paṇaippākkam, which belonged to the *dēvamāṇḍalam* of god Tiruvēkambam-Uḍaiyār.

MISCELLANEOUS.

71. An inscription from Mallipūḍi in the West Godavari district (No. 533) dated in Śaka 1219, mentions the chief Prithivīvallabha-Mahādēva, who had the titles 'Vishnuvardhana' and 'Sarvalōkāśraya'. These titles seem to indicate that he claimed descent from the Eastern Chālukyas. No. 537 from the same village records a grant to the Śiva temple of Agastyēśvara at Niravadyapura. As

Niravadyapura mentioned in an inscription at Mallipūḍi.

the inscription is found in the Vishnu temple at Mallipūḍi, and as there is nothing to indicate that this temple was originally one of Śiva, it is likely that the inscribed stone should have been removed here from a place called Niravadyapura.

72. The inscriptions of the Śambuvarāya chieftains are very few in number in this year's collection. The record mentioning Rājendraśōla-Śambuvarāya who was a subordinate of Kulōttuṅga II has been noticed in the Chōla section. Of the two

chieftains who were quasi-independent, Venṇumankonḍa-Śambuvarāya figures in only one record (No. 398) from Poṇṇūr. The records of his successor Rājanārāyaṇa-Śambuvarāya ranging in date from the 3rd to the 16th regnal year come from Poṇṇūr, Dēvaṇūr and Tiruppālaivaṇam. No. 377 furnishes the astronomical details of a day in the 3rd year of his reign—viz., Mēsha, śu. daśamī, Sunday and Mūla, which do not work out correctly; but his third regnal year would correspond to A.D. 1339-40.

73. Poṇṇūr in the North Arcot district which was visited during the year is a Jaina village. It contains a temple dedicated to the *Tīrthāṅkara* Ādinātha, which is situated on a low mound called the Kanakagiri or the Golden hill. There are in this temple a few well-made metallic images of *Tīrthāṅkaras*, such as Chandra-prabha, Pārśvanātha, Mahāvīra, Bāhubalin, etc., and of minor deities like Jvālāmālīnī.

Poṇṇūr, a Jaina village.

Of these, the last mentioned icon is of special significance. In Digambara iconography this goddess is classified as a Yakshinī, a subordinate deity attached to the *Tīrthāṅkara* Chandraprabha (*Ind. Ant.*, Vol. XXXII, p. 462). The sketch of this deity which is given on plate II therein differs in some particulars from the image in the Poṇṇūr *basti*. This latter image is represented with an aureole of flames framing its head, and with eight arms carrying the characteristic attributes in the following order: right series—*chakra*, *abhaya*, *gadā* and a *śūla*; and the left series—*saṅkha*, *khēṭa*, *kapāla*, and a *pustaka* (?).

Image of Jvālāmālīnī.

Though at first sight the icon may possibly be mistaken for one of Durgā or of Mahākālī, its location in a Jaina temple and the name of Jvālāmālīnī given to it tend to show that it may be an instance of adaptation from the Hindu pantheon. An inscription (No. 416) copied from this Ādinātha-*basti* makes provision for the images of the *Tīrthāṅkara* Pārśvanātha and the goddess Jvālāmālīnī being taken out in procession every Sunday to the hill called Nilagiri. Though modern, being dated only in Śaka 1655 and Kali 4834, Pramādīcha, corresponding to A.D. 1733, its interest lies in the mention of the fact that worship was also offered to the sacred feet of Hēlāchārya, carved on the top of the Nilagiri hill situated to the north-west corner of the *chaityālaya* of Ādīśvara (Ādinātha) at Poṇṇūr, every Sunday, on the occasion mentioned above.

74. From the introduction to Rai Bahadur Hiralal's *Catalogue of Sanskrit and Prakrit manuscripts in the Central Provinces and Berar*, it is learnt that Hēlāchārya, or Elāchārya as he was also called, was the inculcator of the Jvālāmālīnī-cult of the goddess of fire. Indranandi-Yōgīndra says in the prefatory portion of his *Jvālāmālīnī-kalpa* written in the first half of the 10th century A.D. in the reign of the Rāshtrakūṭa king Kṛṣṇa III, that

The Jaina teacher Hēlāchārya, a native of Poṇṇūr.

Elāchārya, a Jaina sage and leader of the Draviḍa-gaṇa, was a native of Hēmagrāma in the Dakṣiṇadēśa, and that, in order to exorcise the evil spirit (*Brahmarakṣas*) which had possessed one of his female pupils named Kamalāśrī, he invoked the aid of the goddess Vanhidēvatā who dwelt on the top of the Nilagiri hill, and thus originated the cult of her worship. Hēmagrāma in Dakṣiṇadēśa must evidently be identical with Poṇṇūr, which has yielded the inscription under reference, in which the village has also been referred to by the alternative Sanskrit name of Svarnapura. The Nilagiri, the habitat of the goddess, must be the hill referred to in No. 416, which is three miles distant to the north-west of the village and known by the same name even at the present day. In another record of this year's collection, No. 421 from Tiruvaṇṇāmalai, the Nilagiri hill is mentioned as being situated in Palkuṇṇa-kōṭṭam in Jayaṅgonḍaśōla-maṇḍalam. It has therefore nothing to do with the Nilgiri Hills (the Nilgiris of the Western Ghats?), nor need we look for Hēmagrāma within the Rāshtrakūṭa kingdom, as suggested on p. xxxi of the *Introduction* referred to above.

As regards the date of the Jaina sage and preceptor Elāchārya (Hēlāchārya), it has been suggested that he may be identical with the spiritual *guru* of Virasēna, who was a contemporary of Jagattuṅgaḍēva Gōvinda III (A.D. 784-815). All that may be said regarding the date of Hēlāchārya of Poṇṇūr is that he must be

placed in the interval between the sixth century A.D., (when the *Dravidagana* is stated to have been founded according to the *Darśanasāra*), and Indranandin (c. A.D. 900), the compiler of the *Jvālāmālīnī-kalpa*, who states that he had only expressed in writing what Ēlāchārya had already propounded long before him.

75. Three copper-plate grants (C.P. Nos. 6, 9 and 10) which are almost identical in wording with one another, are dated in Śaka 1587, and refer themselves

The Mysore chief Dēvarāja.

to the reign of the Mysore king Dēvarāja-Mahipāla, the son of Dēvarāja-

Odeya and grandson of Chāmarāja-Odeya. It is significant that no mention is made of any Vijayanagara king as his overlord. Apparently the Mysore chiefs had shaken off their allegiance to them at the time. The plates record the grant of three villages to the god at Kukke (Subrahmanya) by a certain Dhanōjayya, son of Śivuja and grandson of Nānaja, who seems to have been an officer under the Mysore chief.

76. Two records of the chiefs of Ramnad and Śivagaṅga were also secured during the year from Śivapuri and Śingampunari in the Ramnad district. The Śivapuri record (No. 46) is dated in Śaka 1590 (= A.D. 1668), Kilaka, in the reign of Muttu-Vijaya-Raghunātha Tirumalai-Sētopati, more popularly known as

Vijaya-Raghunātha Tirumalai-Sētopati.

the Kilavaṇ-Sētopati, who was a contemporary of the Madura ruler Tirumalai-

Nāyaka. Tirumalai was perhaps assumed by this chief after the name of his overlord, the Madura-Nāyaka.

In the inscription from Śingampunari (No. 70), the chief Marudu-Pāndya is mentioned as the agent of Araśunilaiyitta Vijaya-Raghunātha Periya-Udaiyadēva in Śaka 1722 (= A.D. 1800), Raudri. He was the famous rebel-chieftain who had usurped the Śivagaṅga-*gādi* along with his brother. Though this usurpation had taken place long before A.D. 1800 and Vijaya-Raghunātha had been dead, Marudu still calls himself in this inscription as his agent. He threw in his lot

The rebel chieftain Marudu-Pāndya.

with the Pāṇchālakuṛichchi polygar Kaṭṭa-Bomma-Nāyaka in his rebellion

against the East India Company, but was eventually forced to capitulate at Kālaiyārkōyil and was finally executed along with other rebels in A.D. 1801. His heroic deeds in this struggle are celebrated in the ballad called the *Pāṇchālakuṛichchisīndu* which is still sung in several parts of the Ramnad district. Two stone statues of this warrior and of his brother are kept in the temple at Kālaiyārkōyil to which he had made large benefactions.

77. Two records (Nos. 367 and 368) from Tiruppālaivaṇam are found engraved on the pedestals of two bronze processional images of Naṭarāja and Chandraśēkhara of that temple. The former states that Avasaram Braṇṇapāmātya, son of Timmana, who is called Udayagiri-mantri, presented in the Śaka year expressed by the chronogram 'rītimlōkē', i.e. 1362, the pedestal (*pīṭha*) of the god Adbhutanāṭa; and it is therefore possible that the image of Naṭarāja is older and that a new pedestal was provided for it in A.D.

Inscriptions on images at Tiruppālaivaṇam.

1440 as an adjunct, or in substitution of an older damaged one. The other

inscription gives Śaka 1681 (= A.D. 1759) as the year when the image of Chandraśēkhara was installed in the temple of Pālīśvara by Raghunāyakularāju, son of Kumāra-Venkatrāju and grandson of Venkatrāju of Kōlūru, who bears a number of *birudas*, such as Mahāmaṇḍalēśvara, Mēdinimīsaragaṇḍa, Kalyāṇapura-varādhīśvara and Pañchaghantaṇināda. These titles were evidently assumed by the chieftains of Kōlūr, a village in the vicinity of Tiruppālaivaṇam, from their alleged relationship to the Vijayanagara generals.

78. Of some interest is No. 249 from Pennādam in the South Arcot district, which states that anyone introducing or using in the locality a measuring rod other than the 'Mūvāyiravaṇ-kōl' (whose linear measurement is indicated by two marks cut on the stone about 15 feet apart), shall be awarded the same punishment as *śivadrōhins*, *grāmadrōhins* and *nāṭṭudrōhins*. As this short inscription is signed by Periyāṇṭṭuvēḷāṇ, who figures also in some of the Vijayanagara records of the place ranging

in date from Śaka 1361 to Śaka 1385, this order might have been issued in the 15th century. Several measuring rods are mentioned in inscriptions, as having been

Measuring rods mentioned in inscriptions. in use in different localities, and named after one or the other of the surnames of the different kings in whose reigns they were first brought into use; but it is not known who introduced the 'Mūvāyiravaṇ-kōl'. It is, however, interesting to note that any innovation proposed in standard measures prevalent in a locality, was considered so heinous a crime as to be classed with *nāttudrōham*.

79. Nos. 246 and 254 are copies of one and the same inscription engraved on the walls of the *maṇḍapa* in the Pralayakālēsvara temple at Pennādam. Though not so elaborate, this epigraph is similar in spirit to the inscriptions and *ōlai*-documents from South Travancore published in the *Trav. Archl. Series*, Vol. V, p. 211 *et. seq.*, and is of interest as being an agreement made among the *Valaṅgai* and *Idaṅgai* classes to stand together against petty

A bond of union against tyranny.

coercio and oppression. It states that the ninety-eight sub-sections of these communities living in the districts on the northern bank of the Kāvērī, Mērkā-nādu in Virudarājabhayaṅkara-vaṇanādu, the eighteen *parrus* of Irungōlappāṇḍi-vaṇanādu, etc., having assembled in full numbers in the temple of Tūṅgānaimādam-Udaiyār at Pennādam *alias* Mūdigonḍasōla-chaturvēdimāṅgalaṁ, drafted a bond of union to the effect that if the *pradhāni-vaṇṇiyar* and the *jīvitakkārar* use any coercive measures against them, if any landed proprietors among the *Brāhmanas* or the *Vellālas* caused any harm to them through the revenue officials, if any of them submitted to unjust taxation or disseminated false tales or caused damage to documents (presumably formulating their communal rights), if any one in the *maṇḍalam* accepted service as an accountant or was guilty of *nāttudrōham*, the assemblies of these communities shall, as on this occasion, meet and decide the form of punishment to be meted out to the offenders.

80. The Observatory at Nūṅambākkam, a suburb of Madras, owes its existence to Michael Topping who was at first engaged as a captain of the East-India Company's ship *Walpole*. At his request and on receipt of a report made by the Superintendent of the Company's lands, a small vacant site was granted by the Company on the 24th November 1792, for the purpose of erecting an Observatory;

Construction of the Nungambakkam Observatory. but such was Topping's enthusiasm that even before the actual sanction of the

court of Governors in London was received, work was started and the Observatory was partially equipped. The present transit room was the original building and the granite pier in this hall which weighs $2\frac{1}{2}$ tons and measures 15 feet in height from the floor-level, was originally intended to mount the small transit instrument (*Madras Meteorological Report* for 1925-26). The words 'Michael Topping Arch. A.C. MDCXCII' are engraved in English near the top of the pier and beneath this is a trilingual inscription in Urdu, Tamil and Telugu (Nos. 384-6), recording the construction of the hall by the East-India Company in Kali 4893 (A.D. 1792) under the supervision of Michael Topping. A Latin tablet (No. 388) fixed in the south wall of the hall testifies to the active support which Carolo Oakley, the then Governor of Madras, who was himself greatly interested in astronomy, gave towards the successful completion of this scientific undertaking of Michael Topping.

APPENDIX E.

LIST OF STONE INSCRIPTIONS IN THE BOMBAY-KARNATAK COPIED
BY THE OFFICE OF THE GOVERNMENT EPIGRAPHIST FOR INDIA
DURING THE YEAR 1928-29.

Inscriptions copied at the following places of the Bombay-Karnatak by the office of the Government Epigraphist for India during the year 1928-29 are registered in this Appendix :—

Number.	District.	Taluk.	Village.	Numbers of inscriptions.
1	Bijapur	Hungund	Aihole	1-31 in Appendix E.
2	Do.	Do.	Arasibhidi	32-40
3	Do.	Do.	Chikka-Adapur	41
4	Do.	Do.	Ganjiha	42
5	Do.	Do.	Herur	43
6	Do.	Do.	Hire-Singanaigutti	44
7	Do.	Do.	Hungund	45-46
8	Do.	Do.	Ilakall	47-48
9	Do.	Do.	Kamatgi	49
10	Do.	Do.	Kandgall	50-56
11	Do.	Do.	Kolar	57-58
12	Do.	Do.	Kesarabhavi	59
13	Do.	Do.	Marol	60-61
14	Do.	Do.	Sangam	62-64
15	Do.	Do.	Soljibhavi	65
16	Do.	Do.	Tarival	66
17	Do.	Do.	Vajhal	67
18	Do.	Bilgi Petha	Badgi	68-69
19	Do.	Do.	Bilgi	70-77
20	Do.	Do.	Dhavalasvara	78
21	Do.	Do.	Galgah	79
22	Do.	Do.	Hegaur	80
23	Do.	Do.	Kolar	81
24	Do.	Do.	Konnur	82-89
25	Do.	Do.	Kundargi	90
26	Do.	Do.	Manur	91-92
27	Do.	Do.	Nagraj	93
28	Do.	Do.	Teggi	94
29	Do.	Do.	Yadihalji	95
30	Do.	Badami	Alur	96
31	Do.	Do.	Anwal	97-99
32	Do.	Do.	Badami	100-139
33	Do.	Do.	Banasankari	140
34	Do.	Do.	Belur	141
35	Do.	Do.	Chiralkop	142
36	Do.	Do.	Cholachagudda	143
37	Do.	Do.	Dhanakaserur	144
38	Do.	Do.	Hangargi	145
39	Do.	Do.	Hebballi	146
40	Do.	Do.	Hosur	147
41	Do.	Do.	Jalageri	148
42	Do.	Do.	Katgeri	149-152
43	Do.	Do.	Kendur	153
44	Do.	Do.	Kerur	154
45	Do.	Do.	Mahakuta	155-57
46	Do.	Do.	Malgi	158-59
47	Do.	Do.	Mushtigeri	160
48	Do.	Do.	Naganur	161
49	Do.	Do.	Nandiha	162-63
50	Do.	Do.	Nagarahal	164-65
51	Do.	Do.	Nulgund	166
52	Do.	Do.	Pattadakal	167-176
53	Do.	Do.	Teggi	177
54	Do.	Do.	Umtar	178-179
55	Do.	Do.	Vadavatti	180
56	Do.	Do.	Yargoppa	181
57	Do.	Do.	Yendigeri	182-185
58	Dharwar	Navalgund	Anigeri	186-211
59	Do.	Do.	Are-Kurhatti	212
60	Do.	Do.	Ballur	213
61	Do.	Do.	Belvatigi	214-216
62	Do.	Do.	Pennur	217
63	Do.	Do.	Bhadrapur	218
64	Do.	Do.	Bogatur	219
65	Do.	Do.	Byalhal	220-221
66	Do.	Do.	Gudlagara	222
67	Do.	Do.	Gungola	223
68	Do.	Do.	Halkusugal	224-226
69	Do.	Do.	Hansi	227
70	Do.	Do.	Javur	228
71	Do.	Do.	Komargop	229-230
72	Do.	Do.	Kurhatti	231-234
73	Do.	Do.	Morab	235-239
74	Do.	Do.	Nagarahalli	240
75	Do.	Do.	Navalli	241
76	Do.	Do.	Sirur	242
77	Do.	Do.	Sisuvinahalli	243-246
78	Do.	Do.	Tali-Morab	247
79	Do.	Do.	Tirlapur	248

NOTE.—This Appendix is paged in continuation of Appendix F to the *Annual Report* for 1927-28—Stone Inscriptions of the Bombay-Karnatak copied during the year 1927-28.

APPENDIX E.

List of stone inscriptions in the Bombay-Karnatak copied during the year 1928-29.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT.						
HUNGUND TALUK.						
1	Aihole.—On the wall to the right of the entrance into the temple near the Brahmanic cave-temple called Ravulagudi.	Rashtrakuta	Amoghavarsha .. .. .	..	Kannada (arohaio).	Damaged and incomplete. Mentions 'Śrī-[Sa]rya[kartara]-Bhātara. Seems to refer to the spending of the <i>Ohāturmāsa</i> by the latter, evidently at this place.
2	On a slab built into the wall of the temple called Charantigudi.	Western Chalukya.	Tribhuvanamalladeva	Chalukya-Vikrama year 44, Vikārī, Vaiśakha, śu. tadige, Monday.	Kannada (prose and verse).	Mutilated. Records the consecration of a well and a <i>basadi</i> with images of <i>lōkopālas</i> in the latter and the gift of land and houses for their maintenance made by Kēśavayya-Śetti, for the merit of his mother Jatikabbe. Mentions the Five-Hundred <i>Svāmis</i> or the <i>agradāta</i> of Ayyavole.
3	On a pillar in the Durga temple ..	..	....	..	Kannada (arohaio).	Records the names Śrī-Basammayyan and Kisuvajala-Bhāṭṭan.
4	On another pillar (in the same temple.	..	....	..	Early Nāgarī.	Reads 'Śrī-Surendrapada'.
5	In the <i>mukha-maṇḍapa</i> of the same temple.	..	....	..	Kannada (arohaio).	Records the name 'Śrī-Mo[ṭṭa]sili', 'a cupid to women'.
6	On a wall in the same temple ..	..	....	..	Do.	Reads 'Śrī-Jinalayan'.
7	On another wall of the same temple.	..	....	..	Do.	Records the name 'Śrī-Savitaran', the son of Pirirey[e].
8	On the stone gate leading to the <i>mukha-maṇḍapa</i> of the same temple.	..	....	..	Do.	Much damaged and incomplete. Seems to mention Komāra Siṅga.
9	On a stone beam in the Huchohimalligudi.	..	....	..	Do.	Reads 'Śrī-Kṛishṇaṅga'.
10	On the wall (right of entrance) of the same temple.	..	....	..	Do.	Reads Śrī-Kaṇḥanāpan'.
11	On two stone pillars set up in the compound of the same temple.	Rashtrakuta	Kottiga	Śaka 893, Prajapati, Paushya, śu. śkādaśi.	Do.	Records that a certain Śanta-Gavunḍa built a temple and performed the (ceremony of) <i>gōśaḥasra</i> .
12	On a stone pillar set up in front of the same temple.	..	....	Śaka 867, Viśva-vasu.	Do.	Damaged and incomplete. Refers to a <i>gōśaḥasra</i> performed by one Keyohaya.
13	On a hero-stone set up near the well at the same temple.	..	....	..	Kannada ..	Very much damaged. Seems to read the name '([Śrī-Kuṇayya])'.
14	On another hero-stone set up in the same place.	..	....	..	Do. ..	Completely damaged. Seems to mention Mahamāna.
15	On a pillar in the Jaina-Narayana temple.	..	....	..	Do. ..	Praises a certain Gaṇḍavimukta-Bhātara as a <i>dharma-śakratāṭa-pravartaka</i> , etc.
16	On a pillar in the Jyotirlinga temple.	..	....	Chalukya-Vikrama year 82, Śvara, ba. 13, before the <i>Avarevasatara-amāvāse</i> , Tuesday.	Do. ..	Seems to register the gift of a land to the temple of the god Chikkeśvaradeva by one Nilāna.
17	On a slab lying in the same temple.	..	....	Chalukya-Vikrama year [61], Nala, Śravana, śu. 12, Sunday, saṅkramana, Vyatipata.	Do. ..	Much damaged. Mentions the <i>Mahāgrahāra</i> Ayyavole and records gift of some land.

18	On a stone set up in front of the same temple.	Western Chalukya.	Vikramaditya	.. .. .	..	Kannada (archaic).	Much damaged. Refers to Ayyāvo[le]. Mentions the writer of the record Chandradēva.
19	On a wall in the temple of Lad-Khan.	Rashttrakūta	Akalavarshadēva	.. .. .	.., Phalguṇa, Śu. ... Sunday.	Do.	Very much damaged and incomplete.
20	On another wall in the same temple.	..	....	..	..	Do.	Records an imprecation.
21	On the fort wall	..	....	..	..	Kannada	Much damaged. Refers to the merlon (<i>tene</i>) built by [Uja] Pammi-Setṭi.
22	On the same wall	..	....	..	..	Do.	Refers to the merlons of (a) Bennaya-Īśvara-Setṭi and (b) Īśvara-Setṭi.
23	Do.	..	....	..	..	Do.	Refers to the merlon of Kahi-[Se]ṭṭi.
24	Do.	..	....	..	..	Do.	Mentions the merlon of Maruṇi-Setṭi.
25	Do.	..	....	..	..	Do.	Refers to the merlon of [Ka]ppara-Dechi-Setṭi.
26	Do.	..	....	..	..	Do.	Mentions the merlon of Baoharu.
27	Do.	..	....	..	..	Do.	Refers to the two merlons of Agaḍi.
28	Do.	..	....	..	..	Do.	Mentions the two merlons of Simgeśvaradēva and Kamṭi-vagila Pimgaḍi.
29	Do.	..	....	..	..	Do.	Mentions the names (a) Kamṭhāṭṭha Mahādēsiyana, (b) Bhasketṭi and (c) Jāṭrakke.
30	Do.	..	....	..	..	Do.	Damaged. Mentions the three merlons of Vaydana.
31	Do.	..	....	..	..	Do.	Damaged. Refers to the merlon of Maruṇa-Setṭi.
32	Arasibidi.—On a stone leaning against the wall of the temple of Hanuman.	Western Chalukya.	Trailokyamalla Virā-Someśvaradēva	..	..	Do.	Damaged and mutilated. Refers to a Sindia subordinate of the king, whose name is lost.
33	On a slab set up in front of the Jain basti.	Do.	Trailokyamalladēva	.. .. .	Chalukya-Vikrama year 7[8], Prajāpati, Pausṣya, ba. 2, Wednesday, Uttarāyana-saṅkrānti.	Do.	Mutilated at the end. Refers to the king's subordinate Virā-Chaundurasa, who was 'the lord of the city of Bhōgavati, ruling over Kisukadu Seventy, etc., and his learned queen Demaladevi. At the instance of the queen the chief appears to have made a gift to Nemichandra-Pāṇḍitadēva, the disciple of Nayakirti-Siddhantadēva of the Māla-saṅgha, the Kumḍakundānvaya, the Deśiya-gaṇa and the Puṣṭaka-gachobha.
34	On a slab standing on a hill to the right of the same basti.	Do.	Do.	.. .. .	Śaka 975, Vijaya, Margasīra, amāvāsya, Sunday, solar eclipse.	Do.	Records the grant of land made at Hāṁpeya-tīrtha by the (queen) Akkadēvi, who was governing Kisukadu-Seventy, to the forty-two learned Mahājanas headed by Nandiyapa-Shaḍaṅgi Bhāṭṭopādhyaya of the Brahmapuri of the capital city (rājadhāni) Vikramapura.
35	On the same slab	Do.	Do.	.. .. .	Chalukya-Vikrama year 12, Prabha-va, Śrāvaṇa, amāvāsya, Sunday, solar eclipse.	Do.	Registers the grant of lands and houses made by the king's subordinate Daṇḍanayaka-Avararasa, to the forty-two learned Mahājanas of the Brahmapuri of the capital Vikramapura.
36	Do.	..	....	..	Chalukya-Vikrama year 31, Vyaya, Pausṣya, ba. 9, Wednesday, Uttarāyana-saṅkrānti.	Do.	Registers the gift of money out of the achchu-pannāya income, made by the Mahāpradhāna and Daṇḍanayaka Madhava-Bhaṭṭa, with the consent of Anantapala-Daṇḍanayaka, for a feeding-house in the Viṣṇu temple of the Brahmapuri of the capital city Vikramapura.
37	Do.	Western Chalukya.	Trailokyamalladēva	.. .. .	Śaka 982, Śarvārī, Pūṣya, pūṇami, Monday, lunar eclipse.	Do.	Records the gift of certain tolls made by Daṇḍanayaka [Che]ṭṭimayya, to the forty-two (members) of the Brahmapuri at Vikramapura, with the sanction of the 'Chakravarti' i.e., the king. This is a later copy.
38	On a mutilated slab lying in the Soleragudi.	Do.	Do.	.. .. .	Śaka 969, Śarvajit, Chaitra, amāvāsya, Sunday, solar eclipse.	Do.	Published in <i>Ep. Ind.</i> , Vol. XVII, p. 121.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—cont. HUNGUND TALUK—cont. Arasibidi—cont.					
39	On the same slab .. .. .	..	..	Chalukya-Vikrama year 10, Krōdha- na, Ashādha, śu. 1, Wednesday, Dakṣiṇāyana- saṅkrānti.	Kannaḍa ..	Contains the unpublished continuation of the above inscription and records the gift of certain tolls for the free feeding of the 'rishis' of the Gopadabedaṅgi-Jinalaya at the capital city Vikramapura, by Maṁtara Barmāṇa, the Toll Superintendent (<i>śūṅkaveṛḡgaḍe</i>) of Barmadēva-rasa, the son of Si[nda]rasa of the Sinda family.
40	Do.	Kalachurya	Bhujabalamalladeva	(2th year, Sarvajit, Pushya, śu. 14, Monday, Uttara- yana-saṅkrāmaṇa.	Do. ..	Incomplete. Registers the gift of the tax on thresholds (<i>hoṣatiluvana</i>) by the Sinda chief Hōlarasa, son of Bittarasa, for the benefit of the Gupadabedaṅgiya-basadi at Vikrama- [pura].
41	Chikka-Adapur.—On a stone set up in front of the temple of Hanuman.	..	....	..	Do. ..	In modern characters. Much damaged. Mentions [Cha]mi-Nayaka and Kulakaraṇi Timmarasa and certain shares.
42	Ganjihal.—On a stone lying in the gate of the Brahman-galli.	..	....	..	..	In modern characters. Entirely defaced.
43	Herur.—On a fragment of stone in the compound of the temple of Hanuman.	..	....	..	Kannaḍa ..	Much damaged and mutilated. Records the gift of some land.
44	Hire-Singanagutti.—On a stone set up near the temple of Isvara.	Western Chalukya.	Tribhuvanamalladeva	Cha[lu]kya-Vikrama] year .., [Vaiśākha],	Do. ..	Much damaged and mutilated. Seems to record the gift of some land. Mentions Keśavadeva and Balachandra-Siddhantaḍeḍa of the Deśi-gaṇa and the Pustaka-gachobha.
45	Hungund.—On a slab built into the ceiling of the middle hall of the temple of Rāmalinga.	Do.	Bhuvanaikamalladeva	Śaka 996, Ānanda, Pushya, śu. pañcamaṁ, Sunday, Uttara- yana-saṅkrānti.	Kannaḍa (prose and verse),	Records the gift of land made by certain <i>pradhānas</i> including Śrikanapaḍa Deḍanayya-Nayaka, Perggaḍe Naki-mayya, Perggaḍe Revanayya, etc., to Ārya-Paṇḍita, the disciple of Aruḍapandi-Bhaṭṭara of the Śūrya-gaṇa and the Chitrakūṭāṇvaya, for the benefit of the Arasara-basadi in the centre of the capital town (<i>rājadhāni</i>) Ponnurugunda.
46	On another slab built into the ceiling of the same temple.	Do.	Tribhuvanamalladeva	Śaka 9 .., Uttarayana- saṅkrānti.	Kannaḍa ..	Much damaged. Mentions Paśvaṇatha, the Deśiya-gaṇa, Pustaka-gachobha, Kundakundaṇvaya and Bahubali. Seems to record the gift of some land, for milk supply to the deity and for free-feeding (of Jaina devotees).
47	Ilakal.—On the fort wall .. .. .	..	....	Śaka 1725, Fasli 1762 (P), Isavi .. 52 Jyeshṭha, ba. 3 (P), Wednesday, Raudra-nak- shatra, achala- yoga, Nāgava- karapa ..	Sanskrit (Nagari).	Registers the completion (of the monument mentioned in the following inscription) on this date.
48	On the same wall	East India Company.	....	..	Kannaḍa ..	Registers the construction of the gate-way (<i>agasi-lāḡalu</i>) at Hunagunda in the time of the Collector Janātana (Jonathan ?); Mentions also the officers Paṇḍuraṅga-Rava and Śrinivasa-Rava Mahalakari.
49	Kamatgi.—On a stone lying in front of the village chāḍadi.	..	....	..	Do. ..	Fragment in modern characters. Very much damaged.

50	Kandgall. —On a slab in the compound of the temple of Hanumān.	Yadava	..	Pratapachakravarti Simhanāḍeḍa 'ruling at Dēvagiri'.	[2]1st year, Vikrama, Jyeshtha, ba. amavasya, Sunday, solar eclipse, saṅk-rānti.	Kannāḍa (prose and verse).	Registers the gift of land and money for the feeding of Jaina ascetics and for the worship, etc., of Paśśvanātha set up by Nagasiriyaṁve, the lay disciple of Sakalāchandra-Bhaṭṭāraka of the Kaṇṇara-gaṇa and the Mūla-saṅgha. The gift was made when the Five Hundred Svāmīs of Ayyavole together with the <i>prabhus</i> , <i>muṁmuridandas</i> , and the thousand <i>nāṇḍēśīs</i> of Halasige Twelve-Thousand and Banavase Twelve-Thousand were assembled as a <i>Mahā-nāḍu</i> at Kandagale, the <i>maḷigeyamane</i> of the Kannāḍa-Four-thousand district.
51	On another slab in the same place.	Do.	..	Do.	8th year, Prabhava, Ashāḍha, ba. amavasya, [Sunday], solar eclipse, Vyatipāta.	Kannāḍa	Damaged. Records the gift of land and money made for the worship, etc., of the god Telligēśvara, installed by the Five hundred Svāmīs (and?) the fifty tenants (<i>oḥkalu</i>), by the <i>prabhus</i> (of the place) into the hands of Nāgarasi-guru, the <i>āchārya</i> of the temple. Mentions <i>Bakshnidevara</i> as ruling over Karaḍikallu—300.
52	On a broken stone set up in the same place.	..	..	....	Śaka 936, Ananda	Do.	Damaged. Records the <i>saṁsthā patra</i> granted by Gōyindapnyarasa to the <i>ūroḍeya</i> and the <i>gavūṇḍas</i> of Kaṁḍa-gāle.
53	On a fragment of stone lying outside the same compound.	Yadava	..	Pratapachakravarti Simhāṇa	..	Do.	Incomplete. Portion containing the date etc., is lost.
54	On a fragment of stone near the temple of Išvara.	..	..	....	..	Do.	Main portion lost. Records the gift of land (P) made for the flower garden and oil for the lamp of the god (name lost). The <i>sthānapati</i> Sarvēśvara-Paṇḍita is mentioned.
55	On a fragment of stone lying in the temple of Saṅkaraliṅga.	Yadava	..	Pratapachakravarti Simhanāḍeḍa	9th year, [Vi]bhava, Ashāḍha, su. 15, Monday, Vyatipāta, saṅk-rānti].	Do.	Damaged and mutilated. Mentions the five-hundred Svāmīs of Ayyavole, <i>Mahāprabhu</i> Bimmarasa and Bhūṭaya-Rūbata and seems to register the gift of some tolls on betel-leaves. Mentions also Sōmanātha and Karaḍikallu-300.
56	On a stone leaning against a wall of the temple of Virabhadra.	..	..	....	Chāḷukya Jagadeśa-malla year, 1[9], Yuva, Vaiśākha, pūrṇima, Vyatipāta.	Do.	Damaged. Records the gift of land made for the benefit of the god [Martte]śvaraḍeḍa by the <i>Mahāmaṇḍalēśvara</i> Sōmadēvarasa's <i>sarvadhikari</i> Yachiyanna and one Kēśi-rāja. Mentions the Yadava chief <i>Mahāmaṇḍalēśvara</i> Permadēvarasa, 'who was born in the family of Sēvuna'.
57	Kelur. —On a stone in front of the village office.	..	..	....	Fasli 1234, Tārana, Aśvija, su. 5.	Do.	Refers to <i>Kumpani-sarakara</i> , i.e., the East India Company and the conquest of Keluru.
58	On another stone in the same place.	..	..	....	Fasli 1234, Tārana, Aśvija, su. 5.	Do.	Almost a copy of the above inscription.
59	Kesarbhavi. —On a stone set up near the temple of Hanumān.	[Rashṭra-kuṭa].	.....	varsha	Śaka 769,, Jyeshtha, ba. [chaturda]śi, Wednesday.	Kannāḍa (archaic).	Much damaged. Refers to the king's daughter, (perhaps) the wife of one Eraga, who was ruling over the Edadore etc., country and mentions Saṭṭiya, Kōṭa-Gaṁṇḍa and Mādarasāḍeḍa.
60	Marol. —On a slab inside the temple of Kamaliṅga.	Western Chāḷukya	..	Jugadekamalladeva	Śaka 946, Raktakshi, Uttarayana-saṅkramana.	Kannāḍa (prose and verse).	Damaged. Seems to record the gift of land made to Dēvakīrti-Paṇḍita, the disciple of Guṇakīrti-Siddhanta-Bhaṭṭāraka by a Nolamba subordinate of the king who was governing Kariviḍi—30. Mentions Kamalāḍeḍa-Bhaṭṭāraka, Paśśvanātha, Prabhāchandra-muni and the great scholar Anantavīrya-muni. Refers to (the village) Maravolalu (modern Marol).
61	On the same slab	..	..	....	..	Kannāḍa	Entirely damaged.
62	Sangam. —On a stone pillar set up inside the temple of Saṅga-meśvara.	..	..	....	Chāḷukya-Vikrama, year 84,, Kartika, su. 5, Sunday.	Kannāḍa (prose and verse)	Records the gift of lands, flower-garden, oil-mill and shop made by the <i>Mahājanas</i> and the fifty tenants and one Setṭi of the <i>agrahara</i> Kōḍalakappaḍi-Saṅgama which was the original <i>Brahmapuri</i> of the Chakravarti (<i>Chakravartigal-Adi-Brahmapuri</i>) to the gods Kaḷēśvaraḍeḍa and Aḥōśvaraḍeḍa.
63	On the same pillar	Yadava	..	Simhanāḍeḍa	4th year, Śrī-mukha, Śravana, ba. 2, [Tuesday]	Do.	Registers the gift of certain customs and money made by [the Thousand Members] and fifty tenants of Kōḍali for the flower-garden of the god Aḥōśvaraḍeḍa. Praises one Chumohi Naḍi-Setṭi.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—cont. HUNGUND TALUK—cont. Sangam—cont.					
64	On a fragment of stone built into a wall of the same temple.	..	....	Chalukya-Vikrama year [83], Bahudhanya, Śravana, śa. 11, Thursday.	Kannada ..	Fragmentary. Gives nothing beyond the date.
65	Sulibhavi —On a stone pillar in the temple of Tulajabhavani.	Sinda ..	Mahāmaṇḍaśevara Vira-Bijjalaśevara ..	Viśvavaṣu, Magha, ba. amāvāsya, Monday, Vyatipata.	Do. ..	Registers the gift of land made by the king and Vira-Vikramaditya for feeding Brahmins in the temple of Keśavaśevara at Arasiyabidu.
66	Tarival —On a slab standing in front of the temple of Hanuman.	Western Chalukya.	... beṇṇagaśevara .. .. .	..	Do. ..	Much damaged. Refers to Eḍḍore and mentions Perḡgaḍa Chandima[yya] and (god ?) Āḍityaśevara. Seems to record a gift of land.
67	Vajhal —On a stone lying in Survey No. 27.	Do.	Lost .. .. .	..	Do. ..	Damaged and mutilated. Seems to record certain rights given to the <i>gavundas</i> and mentions Kisukaḍa. See No. 52 above.
	BILGI PETHA.					
68	Badgi —On a wall of the temple of Keśavaśevara.	Yadava ..	Pratapaśhakraṇṇavarti Siṃhaśevara ..	45th year, Śubha-kṛit, Dvitiya-Bhadrapaḍa, ba. amāvāsya, Friday, solar eclipse.	Do. ..	Records the gift of land, garden, oil-mill and house made by Sadaśiva Dohimuttayya and his grandson Janardana-Bhaṭṭa for the benefit of the god Vikramaditya-Keśavaśevara at the great <i>agrahāra</i> Baḍige. Mentions the <i>Mahāprabhu</i> Gaḍiyankabhima Mallarasa and his son Viṭṭharasa and the <i>Mahājanas</i> of Baḍige.
69	On a pillar in the same temple ..	..	....	Svabhānu, Āśhaḍha, śa. 13, Monday.	Do. ..	Gift by Chaṭeya-Nayaka of oil for the lamp of the god (Keśavaśevara) from the oil-mill of the <i>satra</i> .
70	Bilgi —On a stone built into a wall of the well called Kayarbhavi.	Adil Shahi ..	Yihburahima-Āḍilaśaha, son of Allī-Āḍilaśaha (Ibrahim Adil Shah II, son of Allī Adil Shahi).	Śaka 1526, Krōdhi, Magha, śa. dvitiya, Friday, Dhanishṭhā, Variya-yōga.	Do. ..	Records the construction of a well at Bilagi by Khandera-ya-Paṇḍita, the subordinate of Khane Ajam Yakūta-khāna, who was enjoying the <i>Mokhāsa</i> of the Bilagisamaru. The latter chief was the <i>vajira</i> (vizier) of the King. The well is said to have taken one year, seven months and nineteen days for construction.
71	On another stone in the same place.	Do. ..	Do.	Do.	Marāṭhi in Nagari.	The purport is the same as of the above noted record.
72	On a stone built into a wall of the well called Arettinabhavi.	..	....	Śaka 1630, Sarvadhari, Margaśirsha, śa. daśami, Thursday, Uttara-Bhadrapaḍa.	Do.	Registers the construction of a well at Biligi by Viśāji Mahadeva Paṇḍita for the propitiation of the god Lakshmi-Nṛisimha.
73	On another stone in the same place.	..	....	Do.	Kannada ..	Records the same event as the above record but gives the name of the donor as Viśajipantaru, the son of Patalaśayi-Mahadeva.
74	Do.	..	....	Do.	Sanskrit in Nagari.	Registers the same event as the above record.
75	On a footstep in the temple of Siddheśvara.	..	....	Śaka 1617	Marāṭhi in Nagari.	Records that the eastern gateway was constructed by Khanderaṇṇ Timaji.
76	On a mutilated stone lying in the compound of the Native General Library.	..	....	..	Nagari and Kannada.	Contains a few mystic syllables like <i>Hṛim</i> , <i>Kṛim</i> , <i>Hṛam</i> and also a damaged <i>ganitra</i> with mystic syllables in Kannada.
77	On a pillar called Malgambha on the Siddheśvara Hill.	..	....	Śaka 1511, Virōdhi, Śravana, śa. paḍiva, Thursday.	Marāṭhi in Nagari.	Damaged. Seems to record the erection of the row of lamps (<i>dīpamāle</i>) by Khanderaṇṇ Timaji, of the Saṇṇaka-gōtra, who was an officer under Haidara-Khāna, a <i>vajira</i> (vizier).

78	Dhavalesvara. —On a stone set up near the temple of Melabassappa.	..	....	..	Kannada	..	Refers to the land (<i>koyi</i>) belonging to the god Nakhareśvaraśvara.	
79	Galgali. —On a broken stone built into the wall of a house near the Parvatesvara temple.	..	....	Vīra-Vikrama year 26, Viśhu, . . . , śu. paḍiva, Sunday.	Do.	..	Fragmentary. Mentions Tardevaḍi and one Kanna-Setṭi.	
80	Heggur. —On a mutilated stone set up near the temple of Išvara.	Western Chalukya.	Jagadeśkamalladeva	.. .. . Śaka 94[6], Raktakshi, Pushya, śu. 7, Thursday, Uttarāyana-saṅk-ranti.	Do.	..	Damaged. Registers the gift of land made by the king's subordinate <i>Mahāśāmanṭa</i> Aytavarmarasa, to the temple of Rebbaleśvara at Pergūru and for education (<i>vidyādāna</i>).	
81	Kolur. —On a pillar in the temple of Komarēśvara.	Yadava	..	Bhujabala Praudhapratāpa-chakravarti Rāmachandravijayarāya.	Śaka 1229, Plavaṅga, Vaiśākha, śu. 10, Thursday.	Do.	..	Incomplete. Records gift of land made for milk-offerings to the god Guṇḍanatha at Biduva, by one Kaṇḥoharasa.
82	Konnur. —On a broken stone set up near the village <i>chāvaḍi</i> .	Western Chalukya.	Chalukya-chakravarti	Vīra-Narāyaṇa Tribhuvanamalla Vīra-Someśvaradeva.	4th year, Viśvavaṣu, Aśāḍha śu. 10, Sunday.	Do.	..	Much damaged. Registers the gift of land made by the <i>Nānāḍēsi</i> merchants, etc., to the temple of [Prabhāśvara]-deva at Koṇiganūru. Mentions the <i>agrahāra</i> Jambukhaṇḍi which was the <i>Brahmapuri</i> of Tribhuvanamalladeva. Refers to the Four-hundred Svāmīs of the place, the Vīra-baṇaṇḍis of (?) the 'thirty' countries, 'eighteen' paṭṭanas, (sea ports), <i>ghatikasthānas</i> , setṭis, setṭiguttas, gavundas, gavunda-svāmīs, biruda-vaṇigas, barikas, etc. Refers also to the svāmīs of Ayyavole, 'the blessed of the goddess Padmavātidevi', Hala[sign]—12,000, Tardavaḍi, and eight naḍus, in connection with the gift.
83	On the same stone	Do.	Chalukya-Pratāpachakravarti	.. .. . , Kīlaka, Āśvija, ba. 1, Friday.	Do.	..	Damaged. Registers gift of incomes on articles of merchandise sold by foreigners at the place, made by the <i>svāmīs</i> and the <i>mummuridaṇḍas</i> of the locality evidently to the same temple.	
84	Do.	Yadava	..	Yadava-Narāyaṇa Pratāpachakravarti	2 nd year, Hēva-lambi, Magha, ba. 1 [4].	Do.	..	Damaged. Seems to record gift of grain by Bomma-ga[vaṇḍa] for the daily offerings (of the same deity) and also an oil mill.
85	On a fragmentary hero-stone lying in the temple of Hanuman.	..	....	..	..	Do.	..	Fragmentary. Seems to register the gift of <i>hōligere</i> by the <i>Mahājanas</i> and the <i>gāvundas</i> of the village.
86	On a broken stone standing in the compound of the same temple.	Western Chalukya.	Vīra-Someśvaradeva, son of Narmāḍi	Trailōkyamalladeva.	Lost	Sanskrit and Kannada (prose and verse).	..	Mutilated. Praises the king's subordinate Vīra-Bijjala of the Sinda family whose genealogy also is given. Gives also the genealogy of the king's <i>Mahāmantri</i> Tejinaṇḍa-ḍaṇḍanayaka of the Gautama-gōtra.
87	On a broken stone built into a wall of the temple of Biradeva.	..	....	..	.. . . . , Śukla,	Kannada	..	Beginning lost. Registers the gift of land and house made by the <i>Mahājanas</i> of Koṇiganūru for the <i>aravantaṅga</i> (alms-shed) of Śirapadeva of Jambukhaṇḍi (modern Jamkhandi).
88	On another stone in the same place.	..	....	..	Śaka 1547, Krōdhana, dasami; Saturday.	Do.	..	Records the completion of the <i>chandraśālā</i> constructed by one Nāgaṇṇa-Gauḍa. Kulakaraṇi Ohikappa wrote the record.
89	On a fragmentary stone lying in the temple of Hanuman.	..	....	..	..	Do.	..	Mutilated. Appears to be dated in the Chalukya-Vikrama era and mentions [Ko]ṇiganūru.
90	Kundargi. —On a stone standing near the village <i>chāvaḍi</i>.	..	....	..	Vikra[ma*], Śravana, śu. [Vyanti]pāta.	Do.	..	Damaged and mutilated. Mentions Choṇpeya-Nayaka.
91	Manṭur. —On a stone set up in front of the temple of Rāma-līṅga.	Western Chalukya.	Jagadeśkamalladeva	.. .. . Śaka 962, Vikrama, Margaśīra, śu. 5, Sunday.	Kannada (prose and verse).	..	Damaged at the end. Records the gift of money made, to Madhusūdanayya and other <i>Mahājanas</i> of Maṇṭūru, for the excavation of a tank called Raṭṭasamudra, by the <i>Mahāśāmanṭa</i> Ereyamma, who was born of the 'Raṭṭa-vaṇḍa' and was 'the lord of Lattalūr-puravara.' The king is stated to have been then ruling from the ' <i>neleṇṇidu</i> ' at Heṭṭalakere.	

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT— <i>cont.</i>						
BILGI MATHA— <i>cont.</i>						
92	On a hero-stone standing near the temple of Ramalinga.	..	....	..	Kannada (verse).	Damaged. Records the death of some warrior (name indistinct) in a fight.
93	Nagral. —On a broken stone lying in the house near the temple of Hanuman.	..	....	Śaka 17. . . Fasli	Marathi	Much damaged. Mentions <i>sarakāṭa</i> and <i>śādara</i> .
94	Teggi. —On a stone set up in Survey No. 1.	..	....	..	Do.	Indistinct. In Mōḍi characters.
95	Yadihalli. —On a stone set up in front of the temple of Rāmalinga.	Yadava	.. Lost	Lost	Kannada	Damaged. Refers to the god Kapila-Siddhamallēśvara-dēva.
BADAMI TALUK.						
96	Alur. —On a slab lying in Survey No. 91.	..	....	..	Kannada	Registers a grant of land made by Salabhatu-khana Sahibaru to Devana-Gaṇḍa of Aluru, on the occasion of bestowing upon him honours, viz., a horse and parasol.
97	Anwal. —On a slab lying in Survey No. 290.	..	....	..	Do.	Mutilated. Seems to register a gift of land to a <i>śaśadi</i> by a <i>śaśadōva</i> .
98	On a slab built into an embankment in Survey No. 332.	..	....	..	Do.	Records that Somaya-Savanta of Endagere and his younger brother Bopparaya-Savanta, who belonged to the Gutta-kula erected a water-shed on the Tinaganūr road and granted, for its maintenance, some lands to a certain Viṭṭharasa.
99	On a slab built into a water-reservoir in the Hanumantadēva temple.	Vijaya-nagara.	Achyutarāya-Maharāya .. ..	..	Do.	Damaged. Seems to register the grant of the village Anavāli by a certain Hanumi-Nayaka for the merit of the king.
100	Badami. —On a rock behind the temple of Mallikarjunadēva.	Pallava	[Nara]śimhaviśṇu .. ..	..	Sanskrit Pallava-Grantha.	Published in <i>Ind. Ant.</i> , Vol. IX, p. 100.
101	On the rocky wall to the right of the passage leading up the northern fort.	..	....	..	Do.	Reads 'Śrī-Bhimaśatti.'
102	In the same place .. ..	..	....	..	Do.	Reads 'Śrī-Raṇakambha.'
103	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Guṇanidhi.'
104	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Biridevan.'
105	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Juddha[ḍa]lban.'
106	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Nagara-[Gō]pan.'
107	On the wall to the left of the same passage.	..	....	..	Do.	Reads 'Śrī-Raṇabhadran.'
108	In the same place .. ..	..	....	..	Do.	Mentions Śrī-Juddhavigraman.'
109	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Gaṇasvami.'
110	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Vikkarasa[n].'
111	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Tatvartan.'
112	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Raṇaghanan.'
113	Do. .. ..	..	....	..	Do.	Unintelligible.
114	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Raṇaparakraman.'
115	Do. .. ..	..	....	..	Do.	Reads 'Śanda-rūvari.'
116	Do. .. ..	..	....	..	Do.	Mentions 'Gūṇasahyan.'
117	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Vedhabhāyan.'

118	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Satyan.'
119	Do. .. ..	..	....	..	Do.	Mentions the <i>Māni</i> of Sadavi.
120	On a cliff to the left of the by-path at the right of the same passage.	..	....	..	Do.	Reads 'Śrī-Judhavikraman'; 'Śrī-Paramarttan.'
121	Do. do. ..	..	....	..	Do.	States that Śrī-Kurudi caused (a portion of the passage) to be made.
122	In the same place .. ..	..	....	..	Do.	Reads 'Śrī-Satyisrayanañchu-Manayan.'
123	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Judhavikraman'; 'Śrī-Paramarttan'.
124	Do. .. ..	..	....	..	Do.	States that Śāntēsa-bhaktan who had the <i>biruḷa</i> of <i>Balakkeve</i> got the stone removed (i.e., made a portion of the passage out out of the rock).
125	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Bhimaśakti Śendrakān' (i.e., of the Śendrakā olaṇ).
126	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Bhimaśatti'.
127	Do. .. ..	..	....	..	Do.	Mentions Bhimaśatti who was devoted to Satyaśraya's pair of feet.
128	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Madhavan'.
129	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Gunanidhi'.
130	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Paramarttan'.
131	Do. .. ..	..	....	..	Do.	Mentions Rōṇada-Sīvalaya (i.e., the temple of Śiva at Rōṇa).
132	On a boulder in the same by-path.	..	....	Krōdhi, Magha, śu. 10, Aindra-yōga.	Sanskrit in Kannada. (archaio).	Records the construction of an impregnable fortress costing several thousands. In Vijayanagara characters. States that the <i>prāsāda</i> (i.e., the temple) was constructed by 'Aryamiñchi-Upadhyaya (Published in <i>Ind. Ant.</i> , Vol. X, page 68, but wrongly interpreted).
133	On a pillar to the proper left of the entrance into the Malegitti śivalaya on a boulder behind the taluk office.	..	....	..	Kannada	In characters of the 16th century. States that (the pillar) was the charity of Tīrumale, son of Janapa of Hoṅga-nār.
134	On a pillar in a shrine of Śiva by the side of the Bhūtanātha temple.	..	....	..	Kannada (archaio).	Records that the image of Gaṇapati and that of Naga (which is by the side of Gaṇēsa) were the gift of a certain Dammanna.
135	Near an image of Gaṇēsa on a rock in a place known as <i>śibāra</i> on the way to Mahakōṭa.	..	....	..	Do.	Damaged. Mentions Aksharameru.
136	On the same rock .. ..	..	....	..	Do.	Damaged. Reads Śrī-Gōindavidya. . .
137	Do. .. ..	..	....	..	Do.	Damaged. Mentions Aghavināśi.
138	Do. .. ..	..	....	..	Kannada	Registers a grant of land to a certain Dechayya of Badami by a Nayaka.
139	On a slab set up in a field about a mile on the road to Ramdrug.	..	....	..	Do.	Mentions Senabōva Nagavarṇmayya (who seems to have died in a battle), an attendant of <i>Mahāmāṇḍalēśvara</i> Bhīmādēva of the Raṣṭrakōṭa family, who was a subordinate of the king.
140	Banasankari. —On a pillar in the shrine of Śiva to the proper left of the shrine of the goddess.	Western Chalukya.	Jagadekamalladēva	Śaka 941, Siddharthi, śu. 5, Sunday.	Do.	Mutilated and damaged. Seems to register a gift of land.
141	Belur. —On a slab set up in front of the Belūrappa temple.	Do.	Ja[gadekamalladēva]	Śaka 962, Vikrama, Pushya, ba. 1, Monday, Uṭṭarāyana-sankranti.	Do.	States that it is the boundary stone at the north-east corner.
142	Chiralkop. —On a slab lying on the road to Govankop at a distance of half mile.	..	....	..	Do.	Mutilated. Registers a gift of taxes on arecanuts by the three <i>ōjas</i> (priests) of the temple of the Pēvi (i.e., Banasankarīdēvi).
143	Cholachagudda. —On a slab set up in front of the temple of Kalameśvara.	..	....	..	Do.	Damaged. Registers a gift of land to a <i>talavāra</i> (name lost) by Timmarasa the <i>nāḍu-gaṇḍa</i> of Dapaka-Sirudra while Kōṇarājayya was governing the country.
144	Dhanaka-Sirur. —On a stone lying on the way to Mannēri about a furlong from the village.	..	..	Paridhavi, Magha, śu. 1.	Do.	Records the stipulations made by <i>Mahāsāmanta</i> Daśavaranmadēva in respect of incomes on land and on certain crimes in the subdivision of Peṅgaroge-12.
145	Hangargi. —On a slab built into the platform of the house of Sivaputri Govindappa Ganiger.	..	..	..	Do.	

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT—cont.						
BADAMI TALUK—cont.						
146	Hebballi. —On a stone in the temple of Hanumantadēva.	Vijaya-nagara.	Sadasivaraya-Maharaya	Śaka 1470, Plavaṅga, Kārttika, śu. 7, Friday.	Kannada ..	Registers an order granted by Timmarāja-Maharasa to the barbers Timmōja, Koppōja and Bhadrōja exempting barbers from paying taxes.
147	Hosur. —On a slab set up in the temple of Siddhēśvara, two miles from the village.	Sinda ..	Chavundadeva	Śaka 1076, Yuva, Pushya, śu. 14, Monday, Uttarayana-sankranti.	Do. ..	Registers a grant of land made by Mahāmātya Sōmanathanayaka, Gayadhara-Nayaka, and others, with the permission of the queen Lakshmadēvi who was governing Posavūr, to the temple of Mallikārjuna at Kapilāsrama in Posavūr. It also states that the āchārya of the temple was Kēdāra, disciple of Jñānaśakti.
148	Jalageri. —On a slab set up in the temple of Jalēśvara.	..	..	..	Do. ..	Registers a grant of land made to a Mahanta (name lost) of Maleyala by Sōmeya-Savanta.
149	Katgeri. —On a slab lying in the chāvaḍi.	Kalchurya	Sankamadēva	Lost	Do. ..	Mutilated. Registers a gift of land made by the Mahāgradhāna Tejayya-Dandānāyaka on the occasion of the visit to Kadakere of Mahadēva-Dandānāyaka, while Bijjarasa and Vikramādityadēvarasa of the Sinda family were governing Bagadage-70, Kisukaḍu-70, Haṅgarage-12 and Nareyaṅgal-12.
150	On another slab lying in the same chāvaḍi.	Western Chalukya	Tribhuvanamalladēva Kalyāna.	'ruling at Chalukya-Vikrama year 21, Śvara, .. 5, Monday, Uttarayana-sankranti, Vyati-pāta].	Do. ..	Mutilated. Registers gift of taxes for educational institutions, made by queen Chandaladēvi who had the title Abhinava-Sarasvatī. The gift was made in the presence of the Mahājanas of the agrahāra of Kadakere.
151	On a slab built into the front wall of the Narayanaḍēva temple..	Kalachurya	Niśaṅkamalladēva	Śaka 1101, Viḷambi, Śrāvana, paurnamāse, Monday, Vyatipāta.	Do. ..	Damaged. Registers the grant of the village Suggivāda situated in Haṅgarage-12 as Paramēśvara-duti to the 500 Mahājanas of the Mahāgrahāra Kadakere, made by Mahadēva-Dandānāyaka, with the permission of the Dandānāyaka Tikkarasa, who was the adhikāri of the Bagadage-naḍu and who is here called the gandhasārana of the Pradhāna Sōvara-Dandānātha, while Mahāmāṇḍalēśvara Vira-Bijjaladēvarasa and Mahāmāṇḍalēśvara Vira-Vikramādityadēvarasa of the Sinda family were governing Kisukaḍu-70, Bagadage-70, Nareyaṅgal-12 Keluvaḍi-300 and Karividi-30. The gift was made for the merit of Chavundarasa of the Sinda family on the occasion of Tikkarasa's visit to Kadakere.
152	On the wall of the Hanumantadēva temple.	..	....	..	Do. ..	Mentions Bommū[r]tti, son of Giḍapa of Biḷekudari.
153	Kendur. —On a slab set up in front of the temple of Kallappa behind the Haḷurappa temple.	Western Chalukya.	Tiribhuvanamalladēva, Jayantipura.	'ruling at ..	Do. ..	Peeled off after the introductory portion.
154	Kerur. —On the bank of the well called Huṇasimarada-bhāvi.	..	....	Śaka 1431, [Śukla], Kārttika, ba....	Do. ..	Damaged. Seems to register a gift of land to a certain Basava by a Mahāmāṇḍalēśvara (name lost).
155	Mahakuta. —On a pillar in a shrine to the north of the pond.	..	....	..	Kannada (archaic).	Mentions Śri-Sankadi.
156	On a pillar lying on the north bank of the same pond.	..	....	..	Do.	Reads 'Śri-Bahugūṇa.'
157	On a pillar in a porch of the Mahakūṭēśvara temple.	..	....	..	Do.	Published in Ind. Ant., Vol. X, p. 104.

158	Malgi. —On a broken hero-slab set up in the Maruti temple.	..	....	[Sva]bhanu, Ashadha, śu. 11.	Kannada	..	Mutilated and damaged. Seems to register a gift by the 500 (<i>mahājanas</i>) in memory of a hero (name lost) who died in battle.
159	On a slab lying behind the temple of Tayavva.	..	....	..	Do.	..	Registers the grant of a land as <i>brahmapuri</i> to Brahmanandasvami by Bijeye-Sahani.
160	Mushtigeri. —On a stone built into the platform of the <i>maṭha</i>.	..	....	..	Do.	..	Mutilated and damaged. Seems to record a gift of some taxes.
161	Naganur. —On a slab in the Hanumantadeva temple.	..	....	..	Do.	..	An astronomical <i>chakra</i> in characters of about the 11th century A.D.
162	Nandihal. —On a broken slab set up in the Maruti temple.	Western Chalukya.	Bhujabala-chakravarti Tribhuvana-malladeva.]	19th year, Parthiva, . . .	Do.	..	Mutilated. Registers a gift of gold to the temple of Mulastā[nadeva].
163	On a hero-slab set up in the same temple.	..	....	..	Do.	..	Damaged. Seems to register a gift of incomes made by Muka-Gavunda, the <i>Mūliga</i> of Naravahur and others in commemoration of the death of a hero named Halliya-Basavanta, in a fight.
164	Nagarahal. —On the east wall of the Naganatha temple at Naganathanakolla.	..	....	..	Early Nagari		Reads 'Bhuraṅgaka'.
165	On the south wall of the same temple.	..	....	..	Kannada (archaic).		States that Chanda and others constructed the <i>viśrāma</i> .
166	Nilgund. —On a hero-slab in front of Ramalingadeva temple.	..	....	Chalukya-Vikrama year 31, [Vyaya], [Śravaṇa], śu. 1[0], Thursday.	Kannada	..	Damaged. Records the death of Chava-Gavunda and Halli-Gavunda in a campaign led by Chagaladevi, wife of a <i>Mahāsānta</i> (name lost) of Toragale.
167	Pattadakal. —In a balcony on the south face of the Papanāśasvara temple.	..	....	..	Sanskrit in Nagari		Damaged. States that the image (over which the inscription is engraved) was made by [Ba]ladeva-Acharya.
168	In the same place .. .. .	..	....	..	Kannada (archaic).		Damaged. Mentions a certain <i>dehāryya</i> .
169	Do. .. .. .	..	....	..	Do.		Damaged. States that the image was made by ..deva-Aryya.
170	At the top of an image above a window in the south wall of the same temple.	..	....	..	Do.		States that the figure was made by Baladeva-Aryya.
171	On the north wall of the <i>maṇḍapa</i> of the same temple.	..	....	..	Do.	..	Reads 'Śrī-Bimalagūṇa-Benakuṭṭi'.
172	On the same wall .. .. .	..	....	..	Do.	..	Reads 'Śrī-Chaṅgamma'.
173	On a slab set up in a field near the same temple.	Western Chalukya.	Bhuvanaikamalladeva	Śaka 992, Śādharaṇa, Pausya, śu. 5, Sunday, [Vyatipata], Uttarāyana-samkrānti.	Kannada	..	Registers a gift of land to the god Mulaesthanadeva of Kisuvola, by Bhuvanaikamalla Nalamba-Pallava Permmāṇḍi Singanadeva, when he was governing Kisukaḍu-70 and the six towns of Kisuvola.
174	Above an image of Siva on the north wall of the Virupaksha temple.	..	....	..	Kannada (archaic).		States that the image was sculptured by Pullappa [Narmanadeva].
175	On the west wall of the Basavanna shrine in the same temple.	..	....	..	Do.	..	States that Sarvasiddhi-Acharyya was the chief architect of the southern side (of the temple).
176	On a pillar to the left of the entrance into the Mallikarjuna temple.	[Western Chalukya].	Taila (1 P) .. .. .	..	Do.	..	States that Śrī-Pergeḍe-Maharaja was (another) name of Taila-Mahadhiraja.
177	Teggi. —On a slab set up in the temple of Maruti.	Do.	Jagadekamalladeva	10th year, Prabhava, Ashadha, amavase, Monday.	Do.	..	Registers a gift of land made by a certain Gavunda of Adandagi to the god Kalideva of the village, after washing the feet of Gaṅganav[?].
178	Umtar. —On the pedestal of the Bhairava image in the Siva temple.	..	....	..	Do.	..	States that the image was sculptured by Kaloja.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT—cont.						
BADAMI TALUK—cont.						
179	On a hero-slab in the ruined temple at the same village.	..	....	Śaka 1208, Parthiva, Chaitra, Śu. 11, Sunday.	Kannada ..	Damaged. Registers a gift of land at Hosavura made by Ravaḷadeva-Nayaka, the <i>sarvādhikari</i> of the Toragale-nadu and Bagade-nadu, at the command of Dhamoi-Rapeya in commemoration of the military prowess displayed by Baohai-[*Na]yaka, son of Rajai-Nayaka.
180	Vadavatti. —On a slab preserved in the <i>chāvaṭi</i>.	..	....	..	Do. ..	States that the village Oddavatti was granted to the [Sha]hka-Jinalaya.
181	Yargoppa. —On a slab set up in front of the Hauumantadeva temple.	..	....	..	Do. ..	Registers a gift of land made by Malli-Gaunda and Bukka-Nayaka to a certain Bola[ra]ja.
182	Yendigeri —On a fragment of a slab lying near the well called Nagati-Avrana- <i>bhāvi</i> .	[Yadava] ..	Kṛishna Kandhara-chakravarti, 'ruling from Kandharapura'.	..	Do. ..	Fragment. States that a certain Mahamaṇḍalēśvara was having Lokapura as his capital. Mentions the river Malapahari and a certain Karanada-Balla.
183	On a slab set up in the Basavanna temple about a mile from the village.	..	....	..	Do. ..	In characters of the 19th century. Refers to the construction of a pit (<i>koṇḍa</i>). The inscription was written by Yiradna of Yendigeri.
184	On a slab built into the wall of Barber Indēsappa's house.	..	....	..	Do. ..	Registers a gift of land to the god Billeśvaradeva by Someya-Savanta.
185	On a slab lying in the house of Aḍaveppa Pinjar.	..	....	..	Do. ..	Damaged. Registers a gift of land.
DHARWAR DISTRICT.						
NAVALGUND TALUK.						
186	Annigeri. —On a slab set up on the right side of the southern entrance into the Amṛiteśvara temple.	Vijaya-nagara.	Virapratapa Achyutaraya-Maharaya ..	Śaka 1461, Vikari, Bhādrapada, Śu. 12, Tuesday, Śrāvana.	Do. ..	States that the gift of <i>anandanidhi</i> which was made to Brahmins by the king before god Viṭhaleśvara at Bhaskarakshetra was recorded on stone in the temple of Amṛiteśvara at Annigeri.
187	On a pillar to the left of the southern entrance (outer side) into the same temple.	Hoysala ..	Vira-Ballāḍeśva	7th year, Pingala, Margasira, Śu. pupname, Monday, Vyatipata, saṁkramaṇa.	Do. ..	Registers a gift of land made by Singayya-Daṇḍayaka, the son-in-law (<i>aliya</i>) of Mahāpradhāna Kumara-Lakshmi-deva-Daṇḍayaka, to the temple of Amṛiteśvara of the <i>rajaḍhāni-paṭṭana</i> Annigeri.
188	On a pillar to the right of the same entrance.	..	....	..	Do. ..	Modern. A prose passage condemning the evil of gambling.
189	On a pillar to the left of the southern entrance (inner side) into the same temple.	..	....	Śaka 1153, Khara, Bhādrapada, amāvāsya, Vyatipata, saṁkrānti, Thursday.	Do. ..	Registers a gift of the <i>panḍya</i> tax made by Vira-Bhujabala Ariya Ravi-Setti, who calls himself "emperor of Komkanadēsa" in the presence of god Svayambhu-Amṛiteśvara of the <i>rajaḍhāni-paṭṭana</i> Annigeri.
190	On a pillar in the <i>maṇḍapa</i> of the same temple.	..	....	..	Do. ..	States that (the image of) Nandi was prepared by Ramoja, the son of Basa-oja of Yelemela.
191	On another pillar in the same <i>maṇḍapa</i> .	Hoysala ..	Vira-Ballāḍeśva	15th year, Kṛodhana, Aśāḍha, Śu. 13, Monday, Vyatipata, saṁkramaṇa.	Do. ..	Damaged. Registers a gift of gold made by Hakisetiya Devayya for betel-leaves and nuts, and for offerings to the god Svayambhu-Amṛiteśvara, when Paṇḍitayya-Daṇḍayaka was governing Bejvola-dēsa.
192	On a slab set up in the <i>prakāra</i> of the same temple.	Yadava ..	Bhillamaḍeśva	3rd year, Saumya, Pushya, ba. amāvāsye, Monday, Uttarāyana-saṁkramaṇa, Vyatipata.	Do. ..	Registers a gift of corn made by Mahāmaṇḍalēśvara Bachi-devarasa for worship and offerings in the temple of Svayambhu-Amṛiteśvaradeva on the new-moon day of every month. The gift was to be protected by the ruling kings, <i>trivargas</i> , <i>samayas</i> and the One-Thousand.

193	On a slab set up in the <i>prākāra</i> of the same temple.	Hoysala ..	Vīra-Ballāḍeḍa	12th year, Dundubhi, Jyeshtha, śu. 8, Thursday, Vyatipāta.	Do. ..	Registers the grant of land made, after a purchase, for the worship in the temple of Svayambhū-Amṛitanāthadeva by Basavayya-Daṇḍanayaka, who was one of the four <i>Daṇḍanāyakas</i> of Vīra-Ballāḍa, viz., Amita (or Amritanātha), Kalla, Masanayya and Basava. The gift was made at the instance of the king and was to be protected by the ruling kings, <i>trivargas</i> , <i>śamayas</i> and the One-Thousand.
194	On a second slab in the same place	Kaḷachurya	Bhujabāḷa-Chakravartī Bijjāḷadeḍa ..	5th year .. . , śu. 14, Monday. Dakṣiṇāyana-saṁkramaṇa, Vyatipāta.	Do. ..	Damaged and mutilated. Registers the grant of land made by <i>Daṇḍanāyaka</i> Śrīdharayya for worship and the recitation of <i>purāṇas</i> in the temple of Amṛiteśvaradeḍa.
195	On a third slab in the same place	Hoysala ..	Vīra-Ballāḍeḍa .. .. .	..	Do. ..	Mutilated and damaged. Seems to record a gift to the temple of Amṛiteśvaradeḍa. Mentions a certain <i>munda-likā</i> Bāha.
196	On a slab set up in front of the Banaśaṅkari temple.	Western Chalukya.	Tribhuvanamalla [Vīra Śo]neśvaradeḍa ..	5th year, Parābhava, .. . Vyatipāta; 6th year, Pavaṅga.	Kannada and Sanskrit.	Badly damaged. Records a gift of land made to the Brahmanas of the five <i>brahmapuris</i> of Annigere by Keśavabhattayya-Daṇḍanayaka who was a <i>Perggaḍe</i> of Belvala-naḍu under <i>Mahāpradhāna</i> Ballāya-Sāhani, a subordinate of Bammideva-Daṇḍadhipa. Also records another gift of land to Brahmanas made on the second date by Hadavāḷa Basavayya, the head of the town (i.e., Annigere).
197	On a pillar set up in front of the same temple.	Do.	Kirtivarman (II)	6th year	Kannada (archaic).	States that the Jaina temple (<i>chōḍiya</i>) was built by Kaliyamma while he was administering Jebulageri and that in front of it was set up a <i>gōsāsi</i> by a certain Kirtivarman. The record was written by Diśapala.
198	On a hero-stone set up in front of the <i>chāvaḍi</i> .	Raśhtrakūṭa	Akalava[ru]sha .. .. .	..	Kannada ..	Damaged and worn out.
199	On a slab set up in front of the temple of Gullikēri-Basavanna.	Kaḷachurya	Tribhuvanamalla Bijjāḷadeḍa	6th year Vishu, Pūshya, amavasya, Wednesday, Vyatipāta, solar eclipse.	Do. ..	Registers the grant of land made by <i>Daṇḍanāyaka</i> Śrīdharayya, the <i>Perggaḍe</i> of Belvala-naḍu at the request of <i>Paṭṭanaverggaḷe</i> Keśirāja for worship and offerings in the temple of Uṇḍikāḍeḍi at Annigere.
200	On a slab set up in the Hanumantadeḍa temple.	Yadava ..	[Bhujā]bāḷa-Chakravartī Kaminaharadeḍa.	.. .. Bhadrapada, ba ..	Do. ..	Badly damaged. Seems to record a gift of land to Brahmanas.
201	On another slab in the same temple	Kaḷachurya	Tribhuvanamalla Bijjāḷadeḍa	2nd year Śvara, Pūshya, ba. 8, Wednesday, Uttaraṇyana-saṁkramaṇa.	Do. .. (prose and verse).	Damaged. Registers the grant of land made for worship and repairs in the temple of Dhōreśvara by Daṇḍanāyaka Śrīdharayya, while he was governing Belvala-naḍu with the cooperation of Bhuvanayya-Nāyaka, Boppanayya-Nāyaka, Sōvanayya-Nāyaka and Vēsugī-Nāyaka.
202	On a slab set up near a well called <i>Huḍeda-bhāvi</i> .	Adil Shahi	Sulitana Mamuda Pathuśya (Sultan Muhammad Shah).	Śaka 1567, Vyaya, Margaśira, śu. 3, Sunday, Chandana-hōre.	Kannada ..	Records the grant of a cowl for a period of twelve years to the <i>Mahāndūsa</i> of Rustumpēthe which was newly built in Annigere-time, by Rastummajama-Sāheba who was the son of Raṇadullakhāna-Sāheba, the agent (<i>kāryakaḥarta</i>) of the king.
203	On a slab set up in front of the Mailarappa temple.	Western Chalukya.	Tribhuvanamalladeḍa	Chelukya-Vikrama year 22, Śvara, [Śvara]ṇa, pun-name, Sunday, saṁkramaṇa, lunar eclipse.	Do. ..	Damaged and mutilated. Seems to register a gift of gold made to Brahmanas by <i>Kōśādhyaksha</i> Baladeḍavayya-Nāyaka.
204	On a slab lying in the Jaina <i>basti</i>	..	....	Śaka 1189, Prabhava, Chaitra, ba. 4, Tuesday.	Do. ..	Records the death of Akalape-Avve who was the wife of Virayya, son of Ganapiseṭṭi and a lay-disciple of Sōmadēvāchārya of Koṇḍakundānvaya and Mūla-saṁgha.
205	On a slab set up in front of the temple of Pavaḍi-Basappa.	..	....	..	Do. ..	Incomplete.

List of stone inscriptions in the Bombay-Karnatak copied during the year 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT—cont.					
	NAVALGUND TALUK—cont.					
206	On another slab set up in the same place.	Kalachurya	Rayamurari Sovideva	Śaka 1095, Nandana, Pushya, śu. 5, Monday, Uttarāyana-saṁkramaṇa, Vyatipāta.	Kannada ..	Damaged and mutilated. Registers the grant of land made after a purchase, at the instance of the king, by Naga-Gāvūṇḍa to the temple of Nagesvara built by him at Annigere when Dhannugideva-Daṇḍanayaka was administering Beḷvala-deśa. The gift was to be utilized for worship and repairs in the temple, the feeding of ascetics and the imparting of education.
207	On a slab set up in front of the temple of Purada-Virappa.	Western Chalukya.	Tribhuvanamalla Vira-Eomeśvara ..	2nd year, Krōdhi, amāvāsya, solar eclipse, Vyatipāta, saṁkramaṇa.	Do. ..	Damaged. States that Vira-Bammarasa-Daṇḍayaka described as 'Fire to the Kalachuri race', while making gifts to the god Trikuṭeśvara of Gadugu granted land for worship and repairs in the temple of Vira-Bammeśvara of Annigere and for the feeding of the Mahēśvaras. The gift was entrusted to Vira-Goggidēvarasa who is called 'a death to Jainas, 'an eagle to the Jaina-snake' and so on.
208	On another slab in the same place.	Do.	Lost .. .. .	..... Me[nmatha], Pushya, śu.	Do. ..	Damaged and mutilated. Seems to register a gift of land at Annigere when a certain <i>Muhāmaṇḍalēśvara</i> (name lost) was governing [Beḷvala]-300 and [Purigere]-300. Mentions an <i>agrahāra</i> in Māsavaḍi division.
209	On a slab built into the platform of the <i>aśvattha</i> tree near the same temple.	Kalachurya	[Bijjala]deva .. .. .	.... Jyē[śhṭha], ba. 14, Monday.	Do. ..	Badly damaged. Mentions Sōmabhāminatha and Harideva-Chamupa.
210	On a slab set up in front of the temple of Uḷavi-Basappa.	Western Chalukya.	Jagadekamalla .. .. .	..... Pausha, śu. tadi[ge], Monday. Uttarāyana-saṁkranti, Vyatipāta.	Do. ..	Damaged. Wholly illegible.
211	On the same slab	Kalachurya	Tribhuvanamalla	Lost	Do. ..	Much damaged. Mentions Vasudēva-Nayaka and the Beḷvala country.
212	Are-Kurhatti. —On a slab set up in front of the Hanumantadeva temple.	Western Chalukya.	Trailōkyamalladeva	6th year, Bhava, Pushya, ba. 4, Vāḍḍavara, (Saturday), Uttarāyana - saṁkramaṇa.	Do. (prose and verse).	Damaged. Registers various gifts made by the Mammuridaṇḍas and the fifty families of Hiriya-Kurhatti to the temple of Gavareśvara. Also records gifts of tax made to the same temple by Gōvindarasa at the command of Meḍimarasa, and by Bharatapa at the instance of Naga-marasa.
213	Ballur. —On a slab set up in the Hanumantadeva temple.	..	....	..	Kannada ..	Damaged. Mentions Bādumayya.
214	Belvatigi. —On a slab set up in front of the Ramalingadeva temple.	Vijayanagara.	Sadāsivarāya	Śaka 146*, Plavanga, 10.	Do. ..	Damaged. States that Koṇḍōja, the barbers of Toragala-sime and Sidoja of Belḷitige were exempted from taxes by the king and Ramarājaya-Veṅkaṭadriarasa.
215	On a broken slab set up in the same place.	Western Chalukya.	Tribhuvanamalladeva	Chalukya-Vikrama year 18, Sri-mukha, Paushya, śu. 11. Sunday, Vyatipāta, Uttarāyana - saṁkramaṇa.	Do. (prose and verse).	Damaged. Registers a gift of land made by Bairambara-Mallimayya to the temple of Beirumbēśvara built by him at Belḷitige and to the temple of Sarasvatidevi of the same place.
216	On a slab lying in Survey No. 117	..	....	..	Kannada ..	Damaged. Refers to the digging of a tank by certain individuals and a gift of land made to them.
217	Bennur. —On a slab set up in front of the temple of Hanumān.	Lost ..	Lost .. .. .	..	Do. ..	Damaged and worn out. Seems to refer to a gift of land made to a carpenter.

218	Bhadrapur. —On a slab set up near the village <i>chāṇḍādi</i> .	(Marattha) Chhatrapati.	Śivaji-Maharaja	Siddharthi, Śravanā, śu. 4, [Friday].	Do. ..	Damaged and mutilated. This is a document of privileges of <i>Gaudike</i> and <i>Sānabhōvake</i> of Bhadrapura granted to a certain <i>Samgappa</i> of the place with a provision that he should look to the supply of water to the village and that he should give lands (specified) to the temples of Hanumantadēva and Śaṅkaralingadēva and also to the <i>maṭhas</i> attached to them.
219	Boganur. —On the Nandi pillar in front of the Kalameśvara temple.	..	....	..	Do. ..	Refers to the setting up of the Nandi-pillar. Mentions <i>raṅguru</i> Chandrabhūṣaṇadēva.
220	Byalhal. —On a slab set up in front of the Hanumantadēva temple.	..	....	..	Do. ..	Incomplete. Refers to a deity named after Bommarasa the father of Anantaresa. Mentions <i>Yadavaraya</i> .
221	On a slab set up in the Kalameśvara temple.	Western Chalukya.	Jagadekamalladēva	7th year, Raudri,	Do. ..	Damaged and mutilated. Seems to register a gift of land. Mentions a certain <i>Dasi</i> .
222	Gudisagara. —On a slab set up near the house of Haḍapada Mallesappa.	Vijayanagara.	Sadasivaraya	Plavāṅga, Aśaḍha, śu. 10.	Do. ..	Registers the grant of a <i>mānya</i> (not specified) by the king to the barber <i>Nāgōja</i> .
223	Gumgola. —On a slab lying in Survey No. 414 on the way to Ugaragola.	Do.	Krishnaraya	Śaka 1451, Sarva-dhāri, Magha, śu. 7, Saturday.	Do. ..	Damaged. Seems to state that a certain gift was made during the regime of Vira-Narasimharaya-Nayaka at Gummagōla included in <i>Toragale-vēṇṭhe</i> .
224	Halkusugal. —On a slab set up in the Siddheśvara temple.	Western Chalukya.	Lost .. .. .	..	Do. ..	Damaged. Only the imprecatory portion is preserved.
225	On a slab set up near the <i>Hirēmaṭha</i>.	..	....	..	Do. ..	Mentions the <i>Hirē-maṭha</i> of Nāṁvalagunda (i.e., the modern Navalgund).
226	On a hero-stone lying in the Hanumantadēva temple.	..	....	Śaka 1292, Sunday.	Do. ..	Damaged. Commemorates the death of a hero in a battle.
227	Hansi. —On a hero slab set up in front of the Hanumantadēva temple.	..	....	....	Do. ..	Damaged and worn out. Seems to register a gift of land in memory of a hero (who fell fighting).
228	Javur. —On a pillar set up in front of the Hanumantadēva temple.	..	....	....	Do. ..	Damaged. Seems to register the renewal of a gift of the village <i>Jāvūru</i> made by Biḥi-Setṭi to Sakalāchandra-Bhaṭṭarakadēva. The village had been formerly granted by a certain Mallidēva to the <i>basadi</i> of <i>Jvalanālindēvi</i> of Navilugunda, constructed by Jayakirtidēva.
229	Komargop. —On a broken slab set up in the temple of Śiva.	Western Chalukya	Bhuvanaikamalladēva .. .. .	....	Do. ..	Damaged and mutilated. After mentioning the king the record seems to introduce a subordinate chief 'who had acquired the five great sounds'.
230	On the same slab .. .. .	..	....	....	Do. ..	Registers a gift of gold made for the feeding of ascetics (<i>rishi</i>) in (the Jain temple of) <i>Tribhuvanatilaka</i> , by <i>Chamikabbe</i> , a lay disciple of <i>Balāchandra-Siddhantadēva</i> and the wife of <i>Perggaḍe</i> Vasiyanna.
231	Kurhatti. —On a slab lying in front of the temple of Hanumān.	Western Chalukya.	Āhavamalladēva	Vikrama, [Phālguna].	Do. ..	Damaged and mutilated. Seems to register a gift of the village <i>Karanaguripatti</i> (the modern <i>Kurhatti</i>) as an <i>agrahāra</i> made by <i>Sōbhana</i> , the governor of <i>Belvola</i> - <i>Purikaradēva</i> after laving the feet of <i>Chavunda-Bhaṭṭa</i> .
232	On another slab lying near the same temple.	..	....	....	Do. ..	Damaged and mutilated. Seems to introduce a certain chief born of <i>Viṣṇu-vamśa</i> .
233	On a third slab in the same place.	Western Chalukya.	Pratāpachakravarti Jagadekamalla ..	5th Year, Dandubhi, Phālguna, . . . eclipse.	Do. ..	Damaged. States that <i>Mahāpradhāna Kaḍitaverggaḍe</i> Maḷapayya-Nāyaka, described as 'Abhinava-Bāna', constructed the temple of <i>Trikāṭeśvara</i> with a pond, a garden and a <i>satra</i> (feeding house) for students and <i>yatis</i> , at the great <i>agrahāra</i> called <i>Karanaguripatti</i> . Registers endowments of land and gold made by him in the presence of the <i>Mahājana</i> s headed by the <i>Ureḍeya</i> , for worship and offerings in the temple and for the feeding of ascetics. Also records similar gifts made by him to the temples of <i>Śaṅkaradēva</i> and <i>Mādhavadēva</i> and to the <i>Hiriya-basadi</i> and <i>Haḍavāna-basadi</i> in the same place.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT—cont.					
	NAVALGUND TALUK—cont.					
234	On a slab leaning against a wall of the temple of Saṅkaralinga.	Western Chalukya.	Lost .. .. .	....	Kannaḍa ..	Damaged and worn out. Registers a gift of oil-mill for a perpetual lamp in the temple of Saṅkaradeva. Also registers another gift to the same temple by the five-hundred.
235	Morab. —On a stone set up in front of the temple of Basavanna.	..	....	....	Do. ..	Damaged. Seems to record a gift of land.
236	On a fragment of a slab built into the wall of the Kalamēśvara temple.	..	....	....	Do. ..	Fragment. Mentions Mārasingayya and Chatṭa-Gavunḍa.
237	On a slab set up in front of the same temple.	Western Chalukya.	Tribhuvanamalladeva	Chalukya-Vikrama year 3, Pīṅgaḷa, phalguna, punname, Sunday, lunar eclipse.	Do. ..	Registers a grant of land made at the request of <i>Mahāpradhāna</i> Farkkharayya-Nayaka and the <i>Maneverggade</i> Madhuvapayya-Nayaka, by Trailokyamalla Vira-Nolambapallava-Permaḍi Jayasīnghadeva to the big tank at Moraba, which was named Nolamba-samudra, when he was governing Kander—1,000, Puligere—300 and Belvola—300 as Yuvarāja. It is stated that the grant was made on the occasion of his performing the rites of <i>Hiranyagarbha</i> and <i>Tulapurusha</i> , while he was encamped at the <i>nelevidu</i> of Etagiri.
238	On a slab set up in the Hanumantadeva temple.	Lost ..	Lost	Chalukya-Vikrama year 28, Subhāṇu, Dipavaliya-amāvāsye, Sunday, Vyatipāta.	Do. ..	Worn out. Registers a grant of land. Mentions the twelve Gavunḍas and Mallikarjuna-Paṇḍita.
239	On another slab set up in the same temple.	..	....	Śaka 981, Vikari, Margaśira, śu. 2, Wednesday, Pūrvaśāḍha, Kaulava-karāṇa, Gaṇḍa-Toga.	Sanskrit and Kannaḍa.	Records the death, by <i>saṁnyāsana-vidhi</i> in the <i>Ghaṭānta-kiya-basadi</i> at Moramba, of the Jaina teacher Naga-chandra-Siddhantadeva, a disciple of Jayakīrtideva of the Yapaniya-saṁgha. Naga-chandra-yati is praised as a great scholar and is given the <i>biruda</i> of <i>Mantrachūḍamani</i> . The <i>nisidhi</i> stone (on which the inscription is incised) was set up by his disciple Kanakasakti-Siddhantadeva.
240	Nagarahalli. —On a slab set up in front of the Hanumantadeva temple.	..	....	..	Kannaḍa ..	Refers to the grant made to the temple of Śantināthadeva.
241	Navalli. —On a slab set up in front of the temple of Kalamēśvara.	Western Chalukya.	Tribhuvanamalladeva	Chalukya-Vikrama year 46, Plava-Chaitra, pun-nami, Monday, lunar eclipse.	Do. ..	Registers a gift made for worship, offerings, etc., to the god Svayambhu-Kalideva at the <i>agrahāra</i> Nappole and for the maintenance of a <i>Bālasikṣhe</i> by <i>Daṇḍanāyaka</i> Sayipayya and others, at the request of Ballarasa, when <i>Mahāpradhāna</i> <i>Maneverggade</i> Keśava-Chamūpa was governing the Belvola-300 and the Puligere-300.
242	Sirur. —On a slab lying near the old village gate.	..	....	..	Do. ..	Mutilated. Seems to register an agreement.
243	Sisuvinahalli. —On a slab set up in Survey No. 66.	..	....	..	Do. ..	Records the gift of the <i>agrahāra</i> named Kṛṣṇaraya-samudra to Brahmanas.
244	On a hero-slab set up in the Hanumantadeva temple.	..	....	..	Do. ..	Damaged. Refers to a cattle raid and mentions the village Sesuhāli.
245	On another hero-slab set up in the same temple.	..	....	..	Do. ..	Damaged. Records gift of land made by the <i>Mahānāḍu</i> and the eight <i>maṭhas</i> of Sisuvinahalli to a certain Mallaya-Na[yaka].

246	On a slab set up in the temple ..	Rashttrakūṭa	Amoghavarashadeva	Śaka 793 Khara, Phalguṇa, śu. 1, Wednesday, Hasta.	Do. ..	Records that Devaṇayya, who was the governor of the Belvola-300 exempted the Brahmans of Sisulabalu from taxes on ghee, with the approval of the fifty <i>Mahājanas</i> of the village, on the occasion of a lunar eclipse.
247	Tali-Morab. —On a slab built into the platform of the Pañcha-mukhi-Hanumantadeva temple.	..	....	..	Urdu ..	
248	Tirlapur. —On a slab lying in a field about a mile to the south of the village.	..	....	..	Kannāḍa Nagari. in	States that the village Sirekōpe had the other name of Viṭhalapura

APPENDIX F.

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
RASHTRAKUTA.		
. . . <i>varsha</i> (<i>Amôghavarsha I</i>).		
E	59	Śaka 759, . . . Jyêshtha, ba. chaturdaśi, Wednesday. The cyclic year meant must be Piṅgala, but in this year Jyêshtha, ba. 14, fell on Tuesday ending at 90 on that day. The corresponding English date would be A.D. 837, June 5, Tuesday.
"	246	Śaka 793, Khara, Phālguna, śu. 1, Wednesday, Hastā. = A.D. 872, February, 13, Wednesday. The nak. was Pūrva-Bhādrapadā and not Hastā.
<i>Kottiga.</i>		
"	11	Śaka 893, Prajāpati, Paushya, śu. êkādaśi, . . . The date intended may be A.D. 971, December 30, Saturday, on which day êkādaśi lasted up to 75. It is not verifiable as the week-day is lost.
WESTERN CHALUKYA.		
<i>Jagadekamalladêva I.</i>		
"	140	Śaka 941, Siddhārthi, . . . śu. 5, Sunday. In Siddhārthi, śu. 5 fell on Sunday in Vaiśākha, Āśvija and Magha. So the intended date must be one of the following three :— (1) A.D. 1019, April 12, Sunday. (2) A.D. 1019, September 6, Sunday and. (3) A.D. 1020, January 3, Sunday.
"	60	Śaka 946, Raktākshi, Uttarāyana-saṅkramaṇa. The date is not verifiable. The English equivalent of the Saṅkramaṇa is A.D. 1024, December 24, Thursday.
"	80	Śaka 94[6], Raktākshi, Pushya, śu. 7, Thursday, Uttarāyana-saṅkrānti. In Raktākshi, Pushya, śu. 7 fell on Thursday but it was not a day of saṅkrānti. Pushya ba. 7 was a Thursday and the day of Uttarāyana-Saṅkramaṇa. Śu. 7 is evidently a clerical error for ba. 7. With this correction the date would correspond to A.D. 1024, December 24, Thursday; f.d.t. 35.
"	91	Śaka 962, Vikrama, Mārgasīra, śu. 5, Sunday. In Vikrama, Mārgasīra, śu. 5, commenced at 13 on Tuesday and lasted till 03 on Wednesday. But in the following year Vṛisha, Mārgasīra, śu. 5 fell on Sunday. Assuming Vikrama as a mistake for Vṛisha, the date would correspond to A.D. 1041, November 1, Sunday. But if Sunday be a mistake for Wednesday the date would be = A.D. 1040, November 12, Wednesday.
"	141	Śaka 962, Vikrama, Pushya, ba. 1, Monday, Uttarāyana-saṅkrānti. In Vikrama, the Uttarāyana-saṅkrānti fell on Pushya, ba. 3, Wednesday, but ba. 1 fell on Monday as quoted in the inscription. By the tithi and week-day the date would correspond to A.D. 1040, December 22, Monday. The saṅkrānti actually commenced on December 23 at 70.
<i>Trailokyamalladêva (Sômêśvara I).</i>		
"	34	Śaka 975, Vijaya, Mārgasīra, amāvāsye, Sunday, solar eclipse. Śaka 975, Mārgasīra, ba. 15, Sunday = A.D. 1053, December 12, 98. On this day there was no solar eclipse. But there was one in the previous month Kārtika and it fell on Saturday.
"	37	Śaka 982, Śārvari, Pushya, puṇṇami, Monday, lunar eclipse.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA—cont.		
<i>Trailōkyamalladēva (Sōmēśvara I)—cont.</i>		
		In Śārvari, there was no lunar eclipse in Pushya and punnami fell on Sunday. But there was an eclipse on Māgha-punnami in that year, which was also a Monday. This date would be equivalent to A.D. 1061, January 8, Monday. Pushya is a mistake for Māgha.
<i>Bhuvanaikamalla (Sōmēśvara II).</i>		
E	173	Śaka 992, Śadhārāṇa, Paushya, śu. 5, Sunday, Vyatipāta, Uttarāyana-saṅkrānti. The details are irregular. In Śadhārāṇa, Pushya, śu. 5 fell on Friday and not on Sunday; nor did the <i>tithi</i> coincide with the Uttarāyana-saṅkrānti. Śu. 5 is evidently a mistake for ba. 5, the day of the saṅkrānti and Sunday is a mistake for Friday. By the saṅkrānti, the date would be A.D. 1070, December 24, Friday.
"	45	Śaka 996, Ānanda, Pushya, śu. 5, Sunday, Uttarāyana-saṅkrānti. In Ānanda, Pushya, śu. 5, fell on Thursday and the Uttarāyana-saṅkrānti fell on Pushya, śu. 4, Wednesday. The English equivalent of the date by the saṅkrānti would be A.D. 1074, December 24, Wednesday.
<i>Tribhuvanamalla (Vikramāditya VI.)</i>		
"	237	Chālukya-Vikrama year 3, Piṅgaḷa, Phālguna, punname, Sunday, lunar eclipse. In Piṅgaḷa, there was no lunar eclipse in Phālguna; but there was one in Śrāvaṇa on Sunday, A.D. 1077, August 6. Phālguna is evidently a mistake for Śrāvaṇa.
"	35	Chālukya-Vikrama year 12, Prabhava, Śrāvaṇa, amāvāsyā, Sunday, solar eclipse. = A.D. 1087, August 1, Sunday: on this day there was a solar eclipse.
"	215	Chālukya-Vikrama year 18, Śrīmukha, Paushya, śu. 11, Sunday, Vyatipāta, Uttarāyana-saṅkramaṇa. The date is irregular. In Śrīmukha, Uttarāyana-saṅkramaṇa fell on Pushya, śu. 4, Saturday, A.D. 1093, December 24. Śu. 11 fell on Saturday, December 31, A.D. 1093.
"	203	Chālukya-Vikrama year 22, Īśvara, [Śrāva]ṇa, punname, Sunday, saṅkramaṇa, lunar eclipse. The date intended is probably A.D. 1097, July 26, Sunday; f.d.t. .05. But there was no lunar eclipse on this day. The saṅkramaṇa fell on the next day.
"	2	Chālukya-Vikrama year 44, Vikāri, Vaisākha, śu. 3, Monday = A.D. 1119, April 14, Monday. .93.
"	241	Chālukya-Vikrama year 46, Plava, Chaitra, punnami, Monday, lunar eclipse = A.D. 1121, April 4, Monday. On this day there was a lunar eclipse.
<i>Jagadēkamalla (II).</i>		
"	210	...., Paushya, śu. tadige, Monday, Uttarāyana-saṅkrānti, Vyatipāta. In the reign of Jagadēkamalla II (A.D. 1138-39 to 1148-49), Uttarāyana-saṅkrānti coincided with Monday only in Siddharthin and the date would correspond to A.D. 1139, December 25, Monday.
"	233	5th year, Dhundubhi, Phālguna, eclipse. In Dhundubhi, there was no eclipse in Phālguna but there was a lunar eclipse in Māgha. But in the previous year, i.e., Durmati, there was a lunar eclipse in Phālguna. Assuming the month to be wrongly quoted for Māgha, the date would be A.D. 1143, February 1, Monday. If the year was a mistake for Durmati, the date would be A.D. 1142, February 12, Thursday.
"	177	10th year, Prabhava, Āshādha, amāvāse, Monday. = Probably A.D. 1147, June 29, Sunday. Monday quoted in the inscription is a mistake for Sunday.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA—cont.		
<i>Trailōkyamalla (Taila III).</i>		
E	33	Chalukya-Vikrama year 7 [6] Prajāpati, Paushya, ba. 2, Wednesday, Uttarāyana-saṅkrānti = A.D. 1151, December 26, Wednesday, f.d.t. '07. The Uttarāyana-Saṅkramaṇa fell on the previous Tuesday.
"	212	6th year, Bhāva, Pushya, ba. 4, Vaddavāra (Saturday), Uttarāyana-saṅkramaṇa = A.D. 1154, December 25, Saturday.
<i>Tribhuvanamalla (Vīra-Sōmēśvara IV).</i>		
"	207	2nd year, Krōdhi, amāvāsyā, solar eclipse, Vyatipāta, saṅkramaṇa. In Krōdhi (A.D. 1184) there was a solar eclipse only in Kārtika on Monday, November 5, A.D. 1184. But there was no saṅkramaṇa on that day.
"	82	4th year, Viśvāvasu, Āshāḍha, śu. 10, Sunday = A.D. 1185, June 9, Sunday.
"	83	" Kilaka, Āsvijā, ba. 1, Friday = A.D. 1188, October 7, Friday, f.d.t. '38.
KALACHURYS.		
<i>Bijjaladēva.</i>		
"	201	2nd year, Īśvara, Pushya, ba. 8, Wednesday, Uttarāyana-saṅkramaṇa = A.D. 1157, December 25, Wednesday, f.d.t. '11.
"	194	5th year, " " " " śu. 14, Monday, Dakshināyana-saṅkramaṇa, Vyatipāta. The date intended may probably be either A.D. 1161, June 26, Monday, in which case śu. 14 was a mistake for śu. 1; or A.D. 1162, June 27, in which case Sōmavāra is a mistake for Saumyavāra.
"	199	6th year, Vishu, Pushya, amāvāsyā, Wednesday, Vyatipāta, solar eclipse = A.D. 1162, January 17, Wednesday, on which day there was a solar eclipse.
"	209	" " " " Jyēsthā, ba. 14, Monday. The date may either be = A.D. 1156, June 18, Monday '53 or = A.D. 1162, May 28, Monday f.d.t. '23.
<i>Bhujabalamalladēva (i.e., Bijjala).</i>		
"	40	12th year, Sarvajit, Pushya, śu. 14, Monday, Uttarāyana-saṅkramaṇa. The details are correct except for the week-day which was Tuesday and not Monday. The English equivalent would be A.D. 1167, December 26, Tuesday, f.d.t. '95.
<i>Sōvidēva.</i>		
"	206	Śaka 1095, Nandana, Pushya, śu. 5, Monday, Uttarāyana-saṅkramaṇa, Vyatipāta = A.D. 1172, December 25, Monday. Śu. 5 is evidently a mistake for śu. 9 which ended at '69 on Monday.
<i>Nīśsaṅkamalladēva.</i>		
"	151	Śaka 1101, Vilambi, Śrāvaṇa, Purnamāse, Monday, Vyatipāta = A.D. 1178, July 31, Monday, '36.
HOYSALA.		
<i>Vīra-Ballāḍadēva (II).</i>		
"	187	7th year, Pīṅgalā, Mārgaśīra, śu. punnami, Monday, Vyatipāta, saṅkramaṇa = A.D. 1197, November 26, Wednesday '60. Monday is clearly a mistake for Wednesday. The intended Saṅkramaṇa was of Dhanu.
"	193	12th year, Dundubhi, Jyēsthā, śu. 8, Thursday, Vyatipāta = A.D. 1202, May 30, Thursday, '92.
"	191	15th year, Krōdhana, Āshāḍha, śu. 13, Monday, Vyatipāta, saṅkramaṇa.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		HOYSALA—cont.
		<i>Vīra-Ballāḍadēva</i> (II)—cont.
		Āshāḍha śu. 13 fell on Thursday and not Monday and it did not coincide with the Saṅkrānti. By the week-day and saṅkrānti (i.e., Karkṛdā), the date would be A.D. 1205, June 27, Monday. Śu. 13 is probably a mistake for śu. 10.
		YADAVA.
		<i>Bhīllamadēva</i> .
E	192	3rd year, Saumya, Pushya, ba. amāvāsyā, Monday, Uttarāyana-saṅkramaṇa, Vyatipāta. The Saṅkramaṇa quoted did not fall on Pushya amāvāsyā but it fell on Pushya ba 1 which was Monday = A.D. 1189, December 25. On this day the Saṅkrānti commenced at 24 i.e., 5 h. 45 m.
		<i>Siṃhaṇadēva</i> .
"	51	8th year, Prabhava, Āshāḍha, ba. amāvāsyā, [Sunday], solar eclipse, Vyatipāta. The details are not correct. In Prabhava (A.D. 1207) there was no solar eclipse either in Adhika or in Nija-Āshāḍha and the amāvāsyā of neither of these months fell on a Sunday. There was a solar eclipse in Śrāvaṇa of the year but it fell on Saturday, August 25, A.D. 1207.
"	55	9th year, Vibhava, Āshāḍha, śu. 15, Monday, Vyatipāta, saṅkrānti. In Vibhava (A.D. 1208), Āshāḍha, śu. 15 fell on Sunday, 29th June not Monday; nor did a Saṅkrānti fall on this tithi.
"	63	4th year, Śrīmukha, Śrāvaṇa, ba. 2, Tuesday. The quoted tithi fell on Monday and not Tuesday and the corresponding English date would be A.D. 1213, August 5, Monday. Tuesday must be mistake for Monday.
"	50	[2]1st year, Vikrama, Jyēṣṭha, ba. amāvāsyā, Sunday, solar eclipse, saṅkrānti. In Vikrama, Jyēṣṭha ba. Amāvāsyā, fell on Tuesday and not on Sunday, and there was a solar eclipse on that day but no Saṅkramaṇa. The English equivalent of the date by the tithi and eclipse would be A.D. 1220, June 2.
		<i>Yādavanārāyaṇa Pratāpachakravartī</i> . . .
		(<i>Siṃhaṇadēva</i> or <i>Rāmachandra</i> .)
"	84	2*th year, Hēvaḷambī, Māgha, ba. 14. The date is not verifiable for want of the week-day, but it can be calculated. It may either be A.D. 1238, February 15, Monday or A.D. 1298, February 11, Tuesday.
		<i>Siṃhaṇadēva</i> .
"	68	45th year, Śubhakṛt, Dvitiya Bhādrapada, ba. amāvāsyā, Friday, solar eclipse = A.D. 1242, September 26, Friday.
		<i>Rāmachandra</i> .
"	81	Śaka 1229, Plavaṅga, Vaiśākha, śu. 10, Thursday = A.D. 1307, April 13, Thursday, 39.
		SINDA.
		<i>Chāvūṇḍadēva</i> .
"	147	Śaka 1076, Yuva, Pushya, śu. 14, Monday, Uttarāyana-saṅkrānti. The date is irregular. If śu. 14 is a mistake for ba. 14 and Monday for Sunday, it would be a day of Uttarāyana-saṅkrānti. = A.D. 1155, December 25, Sunday. The Saṅkrānti commenced on this day at 45 (10 h-45 m). In Śaka 1076, Bhāva, Pushya śu. 14 fell on a Monday = A.D. 1154, December 20. And in this case the Uttarāyana-saṅkramaṇa occurred on December 25th.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
SINDA—cont.		
<i>Mahāmaṇḍalēśvara Vīra-Bijjaḷadēva.</i>		
E	65	Viśvāvasu, Māgha, ba. amāvāsyā, Monday, Vyatipāta. In Viśvāvasu corresponding to A.D. 1185-6, Māgha, amāvāsyā, fell on Friday. But in the next year, it did commence on Monday, A.D. 1187, February 9; f.d.t. '31. This is probably the intended date.
VIJAYANAGARA.		
<i>Kṛishnarāya.</i>		
"	223	Śaka 1451, Sarvadbāri, Māgha, śu. 7, Saturday = A.D. 1529, January 16, Saturday, '68
<i>Achyutarāya-Mahārāja.</i>		
"	186	Śaka 1461, Vikāri, Bhādrapada, śu. 12, Tuesday, Śravana = A.D. 1539, August 26, Tuesday, '36; '72
<i>Sadāśivarāya.</i>		
"	146	Śaka 1470, Plavaṅga, Kārttika, śu. 7, Friday = A.D. 1547, October 21, Friday, '11
"	222	Plavaṅga, Āshāḍha, śu. 10. The date is not verifiable. It would, however, correspond to A.D. 1547, June 27, Monday.
ADIL SHAHI.		
<i>Ibrāhīm Adil Shāh.</i>		
"	70 & 71	Śaka 1526, Krōdhi, Māgha, śu. dvitīyā, Friday, Dhanishṭhā, Variya-yōga = A.D. 1605, January 11, Friday.
<i>Sultān Muhammad Shāh.</i>		
"	202	Śaka 1567, Vyaya, Mārgasīra, śu. 3, Sunday, Chandrana-hōre = A.D. 1646, November 29, Sunday; f.d.t. '32.
MAHRATTA.		
<i>Śivājī-Mahārāja.</i>		
"	218	Siddhārthi, Śravana, śu. 4, [Friday]. The date intended is probably A.D. 1678, July 12, Friday; '96.
MISCELLANEOUS.		
"	239	Śaka 981, Vikāri, Mārgasīra, śu. 2, Wednesday, Pūrvāshāḍha, Kaulava-karaṇa, Gaṇḍa-yōga. = A.D. 1059, November 10, Wednesday; '17; f.d.n. '50.
"	39	Chālukya-Vikrama year 10, Krōdhana, Āshāḍha, śu. 1, Wednesday, Dakṣhiṇāyana-saṅkrānti. = A.D. 1185, June 25, Wednesday. The saṅkrānti actually commenced on this day at '62 (14 h. 50 m.). The month was Nija-Āshāḍha.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
MISCELLANEOUS—cont.		
E	79	Vira-Vikrama year 26, Vishu, śu. pāḍiva, Sunday. Vira-Vikrama year is apparently the same as the Chālukya-Vikrama year. The date intended may be one of the following :— A.D. 1101, March 31, Sunday ; f.d.t. '49. The month was Vaiśākha. A.D. 1101, July 28, Sunday, '89. The month was Adhika-Bhādrapada. A.D. 1101, December 22, Sunday, f.d.t. '17. The month was Pushya.
"	238	Chālukya-Vikrama year 28, Subhānu, Dipāvali-amāvāsyā, Sunday, Vyatipāta. The date intended is probably A.D. 1103, October 4, Sunday, Amāvāsyā ended on the previous day at '10 and the Nak. on the day was Svāti.
"	166	Chālukya-Vikrama year 31, [Vya]ya, [Śrāva]ṇa, śu. 10, Thursday. = A.D. 1106, July 12, Thursday.
"	36	Chālukya-Vikrama year 31, Vyaya, Pausha, ba. 9, Wednesday, Uttarāyana-saṅkramaṇa = A.D. 1106, December 19 ; f.d.t. '92. But the Uttarāyana-saṅkramaṇa fell on the 25th of December.
"	17	Chālukya-Vikrama year [61], Nala, Śrāvaṇa, śu. 12, Sunday, saṅkramaṇa, Vyatipāta. The intended date is probably A.D. 1136, July 12. But there was no saṅkramaṇa on that day.
"	56	Chālukya-Jagadēkamalla year 19, Yuva, Vaiśākha, pūrṇimā, Vyatipāta. The date is not verifiable for want of the week-day. But by the <i>tithi</i> , it would correspond to A.D. 1155, April 19, Tuesday.
"	16	Chālukya-Vikrama year 82, Īsvara, ba. 13, before the 'Avarevasatara-amāvāsyā', Tuesday = A.D. 1157, December 31, Tuesday. The month was Pausha.
"	64	Chālukya-Vikrama year [83], Bahudhānya, Śrāvaṇa, śu. 11, Thursday. = A.D. 1158, August 7, Thursday. The month was Nija-Śrāvaṇa.
"	62	Chālukya-Vikrama year 84, Kārtika, śu. 5, Sunday. = A.D. 1159, October 18, Sunday. The cyclic year was Pramāthin.
"	189	Śaka 1153, Khara, Bhādrapada, amāvāsyā, Vyatipāta, saṅkrānti, Thursday. = A.D. 1231, August 28, Thursday ; f.d.t. '04. On this day Kanyā-saṅkrānti commenced at '89, i.e., 9'20 p.m.
"	204	Śaka 1189, Prabhava, Chaitra, ba. 4, Tuesday = A.D. 1267, March 15, Tuesday ; '78.
"	179	Śaka 1208, Parthiva, Chaitra, śu. 11, Sunday = A.D. 1285, March 18, Sunday ; '78.
"	77	Śaka 1511, Virōdhi, Śrāvaṇa, śu. pāḍiva, Thursday = A.D. 1589, July 3, Thursday ; '68.
"	88	Śaka 1547, Krōdhana, daśamī, Saturday. There are eight days in A.D. 1625 on which daśamī and Saturday combined. For want of other details the date cannot be calculated.
"	72, 73 & 74	Śaka 1630, Sarvadhāri, Mārgaśīrsha, śu. daśamī, Thursday, Uttarā-Bhādrapadā = A.D. 1708, November 11, Thursday ; f.d.t. '01 ; f.d.n. '43.